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Thesis

THE MACCABAEAN PERIOD OF JEWISH
HISTORY 198-135 B. C.

by

Brooks Hampton Moore

(A.B., Northwest Nazarene College, 1934)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts

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CHAPTER I

THE PURPOSE AND PLAN OF THESIS

"For four hundred years Israel had been in great darkness!" Thus many treatments dealing with early New Testament times have been introduced. But had Israel been in great darkness? Could a people of Israel's vigor and intensity of religious fervor remain in even dusky twilight for such a long period of time? Such questions as these arising to tempt my mind was the beginning of this investigation. As interest and research increased the desire became dominant to find out just what took place in this so-called period of obscurity and gloom. To show the results of this study is the purpose of this thesis.

One cannot work in this period without recognizing its importance. Coming as it did just before the Christian era it was inevitable that it would have a profound bearing on this latter dispensation. Its history is of vital concern; its literary contribution of great importance; and as for the religious development of this period -- one cannot intelligently understand the influences which exerted such powerful pressure upon the ministry of Jesus until he sees their rise and growth back in the inter-testamental period.

To have investigated thoroughly the entire period would have been too comprehensive a task for a single thesis. Therefore, a unified segment of it was

CHAPTER I

THE PERIOD AND THE PLACE OF THE PERIOD

"For four hundred years Israel had been in a state of anarchy."

These words, which are the opening of the book of the Maccabees, are not only a statement of fact, but they are also a statement of the importance of the period which they describe.

During a period of four hundred years the people of Israel were in a state of anarchy. During this period the Jewish people were in a state of anarchy.

Such a long period of time? Such questions as these arise in the mind of the reader. The answer is that the period of the Maccabees is a period of the history of the Jewish people.

As the reader will see, the period of the Maccabees is a period of the history of the Jewish people. It is a period of the history of the Jewish people.

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selected, that of the Maccabaeen epoch -- a time of vigorous activity and almost unparalleled heroism. The dates for this segment are 198-135 B. C., and the inquiry was confined, as nearly as possible, to that period. Primary sources were utilized whenever possible, namely: I and II Maccabees, the Book of Daniel, portions of Isaiah and Zechariah, and The Antiquities of the Jewish People by Josephus. Secondary sources were those by the recognized and well-known scholars and will be mentioned specifically throughout the study.

The term Maccabee should be defined to bring about a clearer understanding of its use. In the beginning it was applied to Judas, son of Mattathias, as a surname meaning "hammerer", a very apt surname for him. Soon, however, the term was also applied to his brothers, and as Fairweather brings out:

The name Maccabee was gradually widened in scope so as to embrace not only the brothers of Judas and all who were his blood relations, but also all his followers and coadjutors in the desperate struggle against the tyranny of the Syrian kings....At present, however, it is used to designate only the sons and descendants of Mattathias. Although even in this limited sense the term Maccabees has established itself in general usage, the proper name of the family is that of Hasmonaeans (or Asmonaeans), derived from Hasmon, the great-grandfather of Mattathias. Jewish writers accordingly use this name in preference to that of Maccabees.¹

The problem was treated in three essential phases:

- (1) a historical study of the Maccabaeen period 198-135 B.C.;
- (2) a description of the literary contribution of the period;

¹ W. Fairweather, "The Maccabees," H. B. D., p. 182.

and (3) the religious and theological development of the Maccabaeon era. The third is given the greatest amount of time and attention since through the findings here a more intelligent understanding of the Gospels is achieved. In order that this might be so, both the institutions and the ideas of the period are treated.

... story of a violent struggle and revolt. Alexander the Great had won, by great tact and toleration, the dominion of Israel without a single battle. While under Greek rule Israel achieved a state of prosperity and political consideration far greater than she had known under Persian domination. Soon after the death of Alexander in 323 B.C. Palestine became a part of the kingdom of the Seleucids family, with headquarters at Antioch. The country of Palestine was given to Egypt by Antiochus the Great, as a dowry of his daughter, Cleopatra, who married the King of Egypt. At the death of Antiochus the Great in 176 B.C. the throne soon was taken over by his unscrupulous youngest son, Antiochus Epiphanes, (oft-times called by his enemies, Epiphanes, meaning "frantic" or "violent"), whom the writer of First Maccabees called "a sinful man."¹ One of his first acts was to enter Palestine and assume control, notwithstanding it had been given away as dowry by his father, and from this act we obtain an insight into his scheming character. In a very short time (173 B.C.) he

¹ I Maccabees 1:10.

CHAPTER II

A HISTORICAL STUDY OF THE MACCABAEAN PERIOD 198-135 B.C.

I. BACKGROUND

The history of this period is the story of a violent struggle and revolt. Alexander the Great had won, by great tact and toleration, the dominion of Israel without a single battle. While under Greek rule Israel achieved a state of prosperity and political consideration far greater than she had known under Persian domination. Soon after the death of Alexander in 324 B.C. Palestine became a part of the kingdom of the Seleucus family, with headquarters at Antioch. The country of Palestine was given to Egypt by Antiochus the Great, as a dowry of his daughter, Cleopatra, who married the king of Egypt. At the death of Antiochus the Great in 176 B.C. the throne soon was taken over by his unscrupulous youngest son, Antiochus Epiphanes, (oft-times called by his enemies, Epimanes, meaning "frantic" or "violent"), whom the writer of First Maccabees called "a sinful root."¹ One of his first acts was to enter Palestine and assume control, notwithstanding it had been given away as dowry by his father, and from this act we obtain an insight into his scheming character. In a very short time (172 B.C.) he

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CHAPTER II

A HISTORICAL STUDY OF THE MACCABEAN PERIOD 135-134 B.C.

I. INTRODUCTION

The history of this period is the story of a violent struggle and revolt. Alexander the Great had won, by great test and tribulation, the dominion of Israel without a single battle. While under Greek rule Israel achieved a state of prosperity and political consideration far greater than she had known under Persian domination. Soon after the death of Alexander in 323 B.C. Palestine became a part of the kingdom of the Seleucid family, with headquarters at Antioch. The country of Palestine was given to Ptolemy by Antiochus the Great, as a dowry of his daughter, Cleopatra, who married the king of Egypt. At the death of Antiochus the Great in 175 B.C. the throne was taken over by his unscrupulous youngest son, Antiochus Epiphanes, (oft-times called by his enemies, Epiphanes, meaning "manifest" or "revealed"). When the writer of first Maccabees called "a single root,"¹ one of his first aims was to enter Palestine and secure control. Notwithstanding it had been given away as dowry by his father, and from this act we obtain an insight into his selfish character. In a very short time (175 B.C.) he

installed a new high-priest (of his own choice) in Jerusalem.

"The original cause of the Maccabaeen struggle was of a twofold character, internal and external," says one eminent scholar of this period.² To have a ruler who was determined to Hellenize the country was trouble enough, but there were, within the nation, a considerable number of the Jewish people who were anxious to have their nation accept the Greek culture in its every aspect; "they joined themselves to the Gentiles, and sold themselves to do evil" (I Mac. 1:15). Oesterley feels that this internal conflict was not, in the beginning, a religious one, but arose from the clash of wills of Antiochus and the Jewish people over the matter of the appointment of the high-priest. Menelaus, a younger brother of the rightful heir to the High-priesthood, Jason, had been installed in office by Antiochus. Many of the Jews refused to recognize him, and as Oesterley suggests, this to the king was unthinkable.³ It meant that his will was subservient to the higher Law of a mean, contemptible people. Therefore, it must be demonstrated to them that he was king and his desire was the highest law known. It was inevitable that the issue at stake should develop into a religious persecution. The Roman historian, Tacitus, contemptuously spoke of the struggle in this manner: "After the Macedonians obtained supremacy in the East, King Antiochus endeavoured to root out

² Oesterley, The Books of the Apocrypha, p. 425.

³ Oesterley, History of Israel, p. 222.

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 appointment of the high-priest. Jonathan, a younger brother
 of the high-priest, had been of the right-hand to the high-priesthood, Jason, had been
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 supremacy in the East, King Antiochus endeavored to root out

1 Gesteir, The Jews of the Diaspora, p. 455.
 2 Gesteir, History of Israel, p. 232.

the Jewish superstition, but was hindered by a Parthian war from reforming this vilest of people." (Tacitus, History, v. 8).⁴

The reformation of the Jewish people was a task much greater than Antiochus had anticipated. The Jews received a report that he had been slain in an Egyptian campaign, and the supporters of Jason, their deposed High-priest, immediately surprised the rival priest, Menelaus, and shut him up in the stronghold of the city. Thus, Jason was placed in office again. The report, however, was false and Antiochus was still very much alive; using this revolution as a pretext, he advanced on Jerusalem and was admitted without a battle by the supporters of Menelaus. A description of the massacre and sacking that took place is given in Daniel 11:21-28 and in I Maccabees 1:17-28. Encouraged by the wealth collected from the Temple and by the ever-growing party of Hellenistic Jews, who were striving to be like the Greeks even to gymnasiums and heathen festivals, Antiochus sent one of his officers in to be the Governor of Palestine.

Returning from his fourth Egyptian campaign, Antiochus detached a party under one of his officers, Apollonius, to go to Jerusalem. Apollonius was made Governor of Palestine, and instructed not merely to collect the taxes, but to put down, by stringent measures, every distinguishing Jewish custom. Circumcision was forbidden, the Sabbath was to be desecrated, the copies of the Law to be collected and burnt, the Jews be forced to eat swine's flesh, and the Temple to be desecrated by foreign worship and re-consecrated to

⁴ Conder, Judas Maccabaeus, p. 76.

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The restoration of the Jewish people was a task much
greater than Antiochus had anticipated. The Jews received a
report that he had been slain in an Egyptian campaign, and
his supporters at Jerusalem, their deposed high-priest, immedi-
ately proclaimed him the rival priest, Seleucus, and that his
opponents were the wickedness of the city. Thus, Jerusalem was placed in
a state of confusion. The report, however, was false and Antiochus
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Jews were forced to eat swine's flesh, and the Temple to
be dedicated by foreign worship and re-consecrated to

Jupiter Olympus.⁵

The historian Josephus, closely following the first chapter of I Maccabees, gives us a vivid picture of the horrible conditions that existed in Jerusalem.⁶ Antiochus was greatly encouraged in his persecution by the Hellenistic Jews, and appointed overseers over the people to see that his desires were carried out. In 168 B. C. the altar at Jerusalem was desecrated and defiled by the offering of swine upon it. The most sacred beliefs and practices of the Jews were discarded and forbidden and severe punishment and death was the penalty for all who would not conform, for "they were whipped with rods, and their bodies were torn in pieces, and were crucified while they were still alive and breathed."⁶

II. MATTATHIAS

In the face of such violent persecution many of the faithful Jews fled from their beloved Jerusalem to seek refuge in the small villages over the land. Among them was Mattathias, a priest, and his family of five grown sons, who came to reside in Modein, a small village in the hills, about two-thirds of the distance between Jerusalem and Joppa. Before long there appeared in the village an emissary of the king to enforce the royal decree here as in Jerusalem.

⁵ Conder, Judas Maccabaeus, pp. 80-81.

⁶ Josephus, Antiquities, XII, 5:4.

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II. MATTHEIAS

In the face of such violent persecution many of the faithful Jews fled from their beloved Jerusalem to seek refuge in the small villages over the land. Among these was Mattathias, a priest, and his family of five grown sons, who came to reside in Bethan, a small village in the hills, about two-thirds of the distance between Jerusalem and Jericho. Before long there appeared in the village an emissary of the king to enforce the royal decree here as in Jerusalem.

⁵ Josephus, *Judas Maccabaeus*, pp. 80-81.
⁶ Josephus, *Antiquities*, III, 8:4.

Mattathias, now the high-priest of the village, was called upon to offer up the sacrifice on the heathen altar. Not only was this "honor" to be his, but he and his sons would be richly rewarded by the king. The faithful old priest did not hesitate, but with a great boldness answered:

If all the nations that are in the house of the king's dominion hearken unto him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left.

Scarcely had he ceased speaking when a native Jew stepped forward and offered to make the sacrifice, either to express his sympathy for the Hellenizers, or to save the village from the wrath of the Syrian king. This was more than Mattathias could endure and in righteous indignation and fury he sprang upon him and slew him on the altar. He next turned on the king's officer and killed him; then pulled^{ed} down the heathen altar. Riggs says of this moment: "The deed of Mattathias was virtually the call to war....In an unpremeditated moment one of the noblest and bravest struggles for religious freedom in all history had begun."⁸ The brave priest called for all those who were zealous for the law and covenant to follow him and his sons and together they fled to the near-by mountains, leaving all their

⁷ I Maccabees 2:19-22

⁸ Riggs, A History of the Jewish People, p. 26.

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"If all the nations that are in the house of the king
 destined to be his, he will give each one from the
 wealth of his treasure, and have each one follow
 him wherever he will. I will I give you and my brothers
 what is the command of our fathers. Heaven forbid that
 we should forsake the law and the ordinance. We will
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 unprovoked assault one of the noblest and bravest of the
 Jews for religious freedom in all history had fallen. The
 Jews arose united for all those who were serious for the
 law and covenant to follow him and his sons and together
 they rose to the great mountain, leaving all their

possessions behind.

The persecution grew more intense, and the number of Mattathias' followers steadily increased. They were not simply passive in their resistance, but decided to execute strong measures in an attempt ^{to} purge their land of the Hellenistic Jews. They swooped down on villages, destroyed the heathen altars, put the apostate Jews to death, and compelled all children to be circumcized. The only defeat they suffered in these early days was on a Sabbath when a large number of the new party refused to defend themselves rather than violate the Sabbath. The aged priest saw, however, that such adherence to that law would mean their extermination, for their enemies would soon learn to plan all their attacks for the Sabbath, so it was decided that retaliation was permissible, even on the Sabbath. This was agreed to by even the strictest loyalists among them, the Chasidim, who later were to become the Pharisees of the New Testament. The records bear witness that:

They pursued after the sons of pride, and the work prospered in their hand. And they rescued the law out of the hand of the Gentiles, and out of the hand of the kings, neither suffered they the sinner to triumph.⁹

Mattathias was an old man when he began this vigorous revolt, and the strenuous activities soon made him feel that his days were about over. He called his five stalwart sons about him and charged them to carry on the great fight for

The persecution grew more intense, and the number of
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 persistent loyalists among them, the Pharisees, who later were
 to become the backbone of the new movement. The records
 bear witness that:

They pursued after the sons of grief, and the work
 prospered in their hands. And they returned the law out
 of the hands of the Gentiles, and law of the hand of the
 king, neither suffered they the anger to be kindled.
 Antiochus was an old man when he began this vigorous
 revolt, and the strenuous activities soon made him feel that
 his days were about over. He called his five eldest sons
 about him and charged them to carry on the great fight for

religious freedom. He recommended Simon, the second son, to be their chief because of his wise counsel; Judas, the third son, to be their general because of his military prowess. He then died in the year 167 B.C. and was buried at Modein in the sepulchres of his fathers. ¹⁰

III. JUDAS

The dates for the important period of Judas' life, his last years, are 166-160 B. C. Taking up the struggle where his father left off Judas led the loyalist party on to greater victories. He is described as a great hero in I Macabees 3:1-9, and his deeds prove him to have been a valiant and wise warrior. He was a master at guerilla warfare, and that was the nature of much of his fighting. The hill-country, with which he was so familiar, was ideally suited to his military activities and very unfavorable to larger armies that were unacquainted with the rough, rolling terrain. George Adam Smith gives us the following description of this section:

"... The Plain of Ajalon, with its mouth turned slightly northwards, lay open to the roads down the maritime plain from Carmel. It was, therefore, the natural entrance into Judaea for the Syrian armies who came south by the coast; and Modein, the home of the Maccabees, and the origin of the revolt against Syria, lies on the edge of Ajalon by the very path the invaders took. Just as at Lydda, in this same district, the revolt afterwards broke out against the Romans in 66 A.D.

¹⁰ I Maccabees 2:70.

reigning freedom. He remembered Nixon, the second man, to be their chief because of his wide counsel; John, the third, to be their general because of his military progress. He then died in the year 187 B.C. and was buried at home in the neighborhood of his father. 10

III. JUAN

When Juan was the important person of Juan's life, his last years, and 187-100 B.C. Telling us the story where his father left off Juan led the socialist party on to greater victories. He is described as a great hero in I Macabees 3:1-9, and his deeds prove him to have been a valiant and wise warrior. He was a master of guerrilla warfare, and that was the nature of much of his fighting. The difficulty with which he was so familiar, was usually related to his military activities and very unheroic in nature. Juan's life was uneventful with the usual, telling details. George Alan Smith gives us the following description of this warrior:

"... The spirit of action, with its usual courage, slightly unbalanced, lay open to the world down the centuries. It was, therefore, the natural outcome that Juan for the first time was some thing of a hero; and indeed, the hero of the moment, and the origin of the revolt against Syria, lies on the side of action by the very path the hero took. Just as at Lydon, in this same district, the revolt of the Jews broke out against the Romans in 66 A.D.

so now in 166 B. C. it broke out against the Hellenising Syrians. The first camps, both Jewish and Syrian, were pitched about Emmaus, not far off the present high road to Jerusalem. The battles rolled--for the battles in the Shephelah were always rolling battles--between Beth-horon and Gezer, and twice the pursuit of the Syrians extended across the last ridges of the Shephelah to Jamnia and Ashdod.¹¹

Oesterley¹² suggests that Judas was successful, not only because of his familiarity with the country, but because he and his followers were actuated by religious zeal and felt confident that they were fighting under divine guidance. Heaven did smile on his endeavours, and in the first year of his leadership he defeated two Syrian armies. In the first encounter he killed Apollonius, a Syrian general, whose sword he took and used thereafter. The second victory was over Seron at Beth-horon in a surprise attack during which the Syrians lost "about eight hundred men," (I Maccabees 3:24). Naturally the fame of Judas spread, although Oesterley¹³ feels that the writer of I Maccabees overestimated the importance of his countrymen's feats. Nevertheless, a larger Syrian army was sent to "take care of him."

There are some differences in the records concerning the leadership and numbers of the Syrian army that came against Judas. I Maccabees (3:8) tells us that it was Lysias, the first man of the realm under Antiochus who

¹¹ Smith, Historical Geo. of the Holy Land, p. 212.

¹² Oesterley, History of Israel, p. 230.

¹³ Ibid., p. 231.

as far as 188 B.C. it broke out against the Philistines. The last years, both Jewish and Syrian, were divided about 180 B.C. for the present high road to Jerusalem. The Jewish side--for the Jewish side the Philistines were always rolling back--between Beth-lehem and Jericho, and twice the general of the Syrian army extended his line of the Philistines to Tadmor and Amman.

12
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13
agreed, although yesterday, I think that the writer of 1 Maccabees overestimated the importance of his countryman's feat. Nevertheless, a larger Syrian army was sent to take care of him.

There are some differences in the records concerning the leadership and numbers of the Syrian army that came against Judah. 1 Maccabees (5:12) tells us that it was 12,000, the first son of the king under Antiochus was

attacked with forty thousand footmen and seven thousand horsemen. According to II Maccabees (5:22) it was Philip, the provincial governor, who took the initiative with twenty thousand footmen and no horsemen. Oesterley favors the account in II Maccabees as he feels the other is greatly exaggerated. However, Ewald, Schürer, Riggs, and Fairweather accept the story of I Maccabees, which is: Antiochus was angered at the news of the defeat of his forces and, finding it necessary for him to go to Persia to borrow money, charged Lysias to punish the Judaeans. Lysias sent three generals, Ptolemy, Nicanor, and Gorgias to exterminate the rebels. A surprise attack by Gorgias failed through the vigilance of Judas, and the following day Judas led his army into a strategic position that divided the Syrian forces and put them to flight, and slew about three thousand of the Syrians. The following year Lysias gathered a still larger army and approached from the south, but again the vigilant Judas was awaiting him and defeated him.

For over a year there was a cessation of struggle with the Syrians as they were having other difficulties. This was a time of great importance in the Maccabaeen era, for Judas turned his attention to the restoration of the Temple. They pulled down the altar that had been profaned and built a new one, repaired the building and courts, and replaced the holy vessels. When all this was accomplished by "holy priests" the people gathered with great rejoicing

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and praise and in December, 165 B. C., just three years after the first sacrifice had been offered to the Olympian Zeus, the Temple was rededicated. For eight days the people observed the occasion (after the manner of the Feast of Tabernacles) and the time was fixed for yearly observance--first known as the Feast of Lights. It is rather interesting to note that the day fixed was December 25th (I Maccabees 4:59). Judas then directed his attention to the rebuilding of the city's walls, and the erection of towers of defense about it. One noted scholar says of this time:

The object of the Maccabaeen revolt had thus been achieved; the Jews who were loyal to the faith of their fathers had been forced into opposition because of the attempt to extirpate their religion, the most signal mark of which had been the desecration of their Temple. With the defeat of their foes and the rededication of the Temple, religious freedom had been won.¹⁴

The activities of Judas were next confined to the small nations about Judaea. These peoples having heard of the restoration of the Temple and of the victories of Judas, had begun a bitter persecution of the faith of the Jews in their midst. These loyal ones appealed to Judas and he and his brother, Simon, set out in different directions to avenge these persecutions. Judas and Jonathan, with an army of eight thousand, were successful in Gilead; and Simon, with an army of three thousand, punished the Galilean oppressors of the faithful Jews. Encouraged by

¹⁴ Oesterley, History of Israel, p. 232.

and writing are in Hebrew, 185 B. C., just three years
 after the first temple had been offered to the Greeks
 (188, the Temple was dedicated). For eight days the people
 observed the festival (after the manner of the Feast of
 Tabernacles) and the king was liked for his piety and
 first known as the Lord of Light. It is rather interest-
 ing to note that the day fixed was December 25th (I have
 not 4:30). Judas then directed his attention to the re-
 building of the city's walls, and the erection of towers
 at certain points. The noted scholar says of this time:

"The object of the Maccabean revolt had been
 achieved; the Jews were loyal to the faith of their
 fathers and had fought their opposition because of the
 attempt to extinguish their religion, the most signifi-
 cant of which had been the destruction of their Temple.
 With the defeat of Antiochus and the restoration of
 the Temple, religious freedom had been won."

The activities of Judas were not confined to the
 walls of Jerusalem. These people having heard of
 the restoration of the Temple and of the restoration of Judas,
 had begun a bitter persecution of the Jews in
 their midst. These laws were applied to Judas and he and
 his brother, Simon, set out in different directions to
 average these persecutions. Judas and Jonathan, with an
 army of eight thousand were successful in Galilee; and
 Simon, with an army of three thousand, subdued the
 Galilean territories of the Idumean Jews. Encouraged by

his successes, Judas began an extension of his power and waged successful battles against the Edomites, Samaritans, and Philistines. Riggs¹⁵ calls this campaign a brilliant success, and credits him with the capture of the towns of Alema, Casphor, Maked, Bosor, and others whose sites are unknown today. Judas was now at the height of his power.

Exultant over his successes, Judas turned his attention next to the Syrian garrison, (the Akra) in Jerusalem, and captured it. In the meantime Antiochus Epiphanes had died and Philip was appointed imperial chancellor and tutor to the youthful king, Antiochus V Eupator. Lysias, the commander-in-chief of the army, had obtained complete sovereign power over Philip. To Lysias came the remaining members of the besieged garrison at Jerusalem with the challenge that if the Judaeans were not subdued the Syrians would not be able to control them.¹⁶ Lysias himself, accompanied by the young king, led an immense army, (a hundred thousand footmen, twenty thousand horsemen, and thirty-two elephants, according to I Maccabees 6:30), against the Maccabaeans. Apparently, Lysias respected his opponents' vigor and prowess from his past experiences with them, and was determined this time to put them in complete subjection. The odds were hopelessly against the Judaeans, although they fought bravely and

¹⁵ Riggs, History of the Jewish People, p. 37.

¹⁶ I Maccabees 6:27.

his successor, John, began an extension of his power and
sought unsuccessfully further against the Normans, but
and this time. John's wife, the daughter of a
successor, and against him with the support of the
Alfred, Godwin, Harold, and others who were after the
unknown king. John was now at the height of his power.

John's over his successor, John turned his
attention next to the Irish question, (the Irish) in
Ireland, and captured it. In the meantime John
Ireland was divided and John was appointed
Ireland and later to the vacant king, John's
Ireland, the daughter-in-law of the king, had
obtained complete sovereign power over Ireland. To Ireland
now the remaining members of the royal family of
Ireland with the challenge that the Irish were not
submit to the English would not be able to control them.

Ireland itself, recognized by the young king, had an
Ireland city, a hundred thousand people, twenty thousand
Ireland, and being the capital, according to the
Ireland, against the Irish. Against Ireland
against his opponent, John and proposed that his last
experiences with them, and was determined this time to put
them in complete subjection. The Irish were hopelessly
against the English, although they fought bravely and

courageously. Eleazar, Judas' brother, sacrificed his life in this battle by creeping under a large elephant, which he believed the young king was on, and thrusting a sword into the elephant was crushed beneath the falling beast. In spite of the bravery of Judas' forces they were badly beaten and finally were driven back to Jerusalem where they took refuge in the walled Temple area. When all seemed lost, Lysias was forced to return in haste to Antioch where Philip was endeavouring to return to power. Lysias offered the Jews religious freedom, which they accepted, and such freedom was never taken from them after that. While the struggle continued it was now, as Schürer¹⁷ states, over a different cause, for the forces of Jewish orthodoxy and the Greek party began to vie for political supremacy.

A new High-priest, Alkimus, was appointed in Jerusalem after Menelaus had been deposed by Lysias. Change had also taken place in the Syrian government. Antiochus Eupator had been put to death by his cousin, Demetrius, who usurped the throne. Rome refused to recognize Demetrius, and while Syria was thus concerned with internal affairs, new difficulties arose in Jerusalem. Judas had formed an alliance with Rome, and since Alkimus, the new High-priest was pro-Syrian Judas made his office very difficult for him. Alkimus appealed to Demetrius who sent the general,

¹⁷ Schürer, Jewish People in the Time of J. Christ, p. 225.

consequently, Kinsner, John's brother, sacrificed his life in this battle by stopping under a large albatross, which he believed the young king was on, and striking a sword into the albatross was crushed beneath the falling beast. In view of the bravery of John's father they were badly beaten and finally were driven back to Jerusalem where they took refuge in the walled Temple area. When all seemed lost, Agnes was forced to return in haste to Antioch where Philip was endeavoring to return to power. Agnes offered the Jews religious freedom, which they accepted, and Agnes freedom was never taken from them after that. While the struggle continued at the now, the Jewish people, over a different cause, for the forces of Jewish orthodoxy and the Greek party began to vie for political supremacy. A new high-priest, Alkimeas, was appointed in Jerusalem after Agnes had been deposed by Philip. Agnes had also taken place in the Syrian government. Antiochus had been put to death by his cousin, Demetrius, who usurped the throne. Rome refused to recognize Demetrius, and while Syria was thus concerned with internal affairs, now Antiochus spent in Jerusalem. John had formed an alliance with Rome, and Alkimeas, the new high-priest was pro-Syrian John used his office very skillfully for his Alkimeas appeared to Demetrius who sent the general.

Bacchides, along with an army to enforce the position of Alkimus. On reaching Jerusalem they used treachery to win the confidence of the people, (or some of them, for Judas was not convinced of their sincerity), and then slew some sixty priests (I Maccabees 7:16). Bacchides soon returned to Antioch, leaving the army with Alkimus who found it impossible to maintain his position, and again appealed to the king. The king sent a new army under Nicanor, which was defeated by Judas' forces, and Nicanor slain. Upon receiving the news of this defeat, Demetrius again dispatched Bacchides with a greater army against the Jews. When the three thousand men of Judas' army saw this overpowering host so many of them "lost heart and slipped away" that there were only eight hundred who remained with Judas. These tried to persuade their valiant leader to flee, but he chose to die fighting rather than to surrender to his enemies. In April, 160 B. C. the little band of gallant men were overwhelmed, and the courageous Judas died in battle. Following is a worthy tribute paid this leader by one of his biographers:

Judas Maccabaeus is the central figure of one of the most important periods of Jewish history--a time when the nation struggled successfully to attain independence, and during which the germs of the later Jewish religious development first appeared, and the foundation was laid of that condition of Jewish society which existed in the time of Christ. . . . It was Judas who first dared to withstand the foreign tyranny which threatened to annihilate the Jewish faith, and it was the genius of Judas which first pointed out the measures

Jacobites, along with an army to enforce the position of
 Athens. On reaching Jerusalem they met the army of the
 the confidence of the people, for they were all there, for James
 was not convinced of their sincerity, and then also some
 sixty priests (I. Jacobites 714). Jacobites soon returned
 to Athens, leaving the army with Athens and found it
 impossible to maintain the position, and again appealed to
 the King. The King sent a new army under Eusebius, which
 was defeated by Jacobite forces, and Eusebius fled. Then
 receiving the news of this defeat, Eusebius again de-
 parted Jerusalem with a greater army against the Jews.
 When the Jews showed him of Jacobite army and their over-
 powering host he many of them "lost heart and fled away"
 that there were only about twenty who remained with Jacobite.
 These failed to persuade Jacobite leaders to flee, but
 he chose to die fighting rather than to surrender to his
 enemies. In April, 160 A.D. the little band of soldiers
 men were overwhelmed, and the courageous Jacobite died in
 battle. Following is a worthy tribute paid to the leader by
 one of his biographers:

"James Jacobite is the central figure of one of the
 most important periods of Jewish history--a time when
 the nation struggled successfully to retain its indepen-
 dence and during which the spirit of the Jewish people
 religious devotion, courage, and the Jacobite
 spirit was laid to rest in the Jewish people's hands.
 existed in one man of Christ. It was James who
 first dared to withstand the foreign army which
 threatened to annihilate the Jewish faith, and it was
 the spirit of James which first pointed out the measures

military and political, by which independence might be best preserved.¹⁸

IV. JONATHAN

The dates for Jonathan, youngest brother of Judas, are 160-142 B. C. He is described as "a different type of man from his brother Judas. . . He was crafty and diplomatic. His successes were those of a politician rather than of a warrior."¹⁹

At the death of Judas his followers were thrown into the deepest despair. Their enemies took advantage of their plight and, under the direction of the High-priest, Alkimus, the Hellenists were placed in authority. I Maccabees tells us that "ungodly men," or Hellenistic sympathizers were chosen and placed as overlords over every section. Judas' friends were sought out and violently persecuted. Added to this was the tragedy of a famine which swept the land to further afflict them. The people turned to Jonathan in the hour of their need, saying unto him:

Since thy brother Judas hath died, we have no man like him to go forth against our enemies and Bacchides, and among them of our nation that hate us. Now therefore we have chosen thee this day to be our prince and leader in his stead that thou mayest fight our battles.²⁰

The next stage of Jonathan's life was that of a fugitive. One member of the Maccabaeon family had already

¹⁸ Conder, Judas Maccabaeus, p. 9.

¹⁹ Riggs, History of the Jewish People, pp. 53 and 54.

²⁰ I Maccabees 9:29,30.

Military and political, by which independence might be
best preserved.

IV. JOURNAL

The letter to Johnson, President of the

and 1860-1861. It is described as a different type

of new form has proper form. It was early and

algebraic. His sentences were those of a politician rather

than of a writer.

At the death of John his followers were thrown into

the deepest despair. Their enemies took advantage of their

distress and, under the direction of the High-priest, Alvin,

the Halleluists were placed in authority. I therefore called

us that "unhappy men," or Halleluist sympathizers with

them and placed us over them over every nation. Thus,

Alvin was brought out and violently persecuted. Added to

this was the tragedy of a famine which swept the land so

terrible affliction. The people turned to Johnson in the

hour of their need, saying unto him:

Since thy brother John hath died, we have no man
like him to lead against our enemies and Halleluists,
and among them of our nation that have us. The Halleluists
we have chosen thee this day to be our prince and leader
in his stead that thou mightest lead our nation.

The next stage of Johnson's life was that of a

leader. One member of the Halleluist family had already

18 Johnson, John Halleluist, D. D.
19 Halleluist, D. D.
20 Halleluist, D. D.
21 Halleluist, D. D.

given Bacchides enough trouble so upon hearing of the election of Jonathan he immediately sought to capture him and put him to death. Jonathan, with his followers, fled to the wilderness of Tekoa, (the home of the prophet Amos), southeast of Jerusalem. He felt that the women, children, and goods would be safer with the friendly Nabateans, a wandering tribe around on the east side of the Dead Sea. His eldest brother, John, was in charge of this caravan when it was captured by a "tribe of Jambri" (I Maccabees 9:36) on the east side of Jordan, and John was put to death. Jonathan and Simon set out to avenge this raid, and coming upon a wedding party of the tribe slew as many as they could. On their return they met Bacchides and his army who were waiting for them on the east bank of the Jordan. Notwithstanding it was the Sabbath day Jonathan attacked rather than fled, as might have been expected, and he drove the Syrians back at a great loss to Bacchides. Jonathan and his followers escaped by swimming the Jordan (I Maccabees 9:48).

The following two years saw the death of Alkimus, after an attempt on his part to remove the inner wall of the Temple; and the return of Bacchides to Antioch. Before he left he gave orders that the pious Jews were not to be molested. Ewald²¹ feels that this was probably the first result of Roman intercession. These two years were sufficient for Jonathan to revive and reorganize his forces so

²¹ Ewald, History of Israel, p. 325.

given themselves enough trouble to upon hearing of the elec-
tion of Jacobson he immediately sought to capture him and
put him to death. Jonathan, with the Taborites, fled to the
wilderness of Zabor, (the sons of the prophet Jacob), south-
east of Jerusalem. He felt that the women, children, and
nurses would be safer with the friendly Taborites, so
wandering tribes around on the east side of the Dead Sea.
His eldest brother, John, was in charge of this caravan
when it was captured by a "tribe of Ishmael" (Y Jacobson 2:18)
on the east side of Jordan, and John was put to death.
Jonathan and Simon set out to avenge this deed, and taking
upon a small party of the tribe also as they could.
On their return they met Jacobson and his army who were
waiting for them on the east bank of the Jordan. Jacobson
standing it was the Sabbath day Jonathan attacked rather
than fled, as might have been expected, and he drove the
Syrians back at a great loss to Jacobson. Jonathan and
his followers entered by crossing the Jordan (Y Jacobson
2:48).

The following two years saw the death of Jonathan,
after an attack on his part to remove the Israelites from
the Temple; and the return of Jacobson to Antioch - before
he left he gave orders that the same laws were not to be
collected. Jacobson feels that this was probably the first
result of Roman intervention. These two years were anti-
climatic for Jonathan to revive and reorganize his forces be-

that the Hellenistic Jews were filled with fear and sent for Bacchides again. They assured the general that they could deliver all the Maccabean leaders into his hands, but Jonathan heard of the plot, executed fifty of the men who planned it and escaped to a strong fortress, Bethbasi, before Bacchides could reach Judaea. Bacchides laid siege to Jonathan's stronghold, but Jonathan, leaving Simon to hold the fortress, went out and gathered more men. He returned to battle with Bacchides, who by now was thoroughly disgusted with the whole campaign; so much so that he put to death the Hellenizers that caused him to come to Palestine. Just as he was planning to quit the land Jonathan made an offer of peace and an exchange of prisoners all of which was accepted. Jonathan became the leader of the faithful with his headquarters at Michmash, and the only record we can find of the ensuing five years is a portion of I Maccabees 10:73: ". . . and he destroyed the ungodly out of Israel."

Jonathan's power continually increased through the next few years as can be seen by the events which took place. Demetrius, king of Syria, had his throne threatened by a rival claimant named Alexander Balas. Demetrius needed all the support he could obtain, and also desired to keep the rival from securing any more than he already had. Consequently, Demetrius made favorable overtures to Jonathan; gave him authority to raise forces to support him; and released the Jewish hostages who had been held in Jerusalem

that the Hellenistic Jews were allied with Rome and sent for
 Jonathan again. They wanted the Hellenistic Jews to
 deliver all the Hellenistic Jews into their hands, but
 Jonathan heard of this plot, and he fled first of all to the
 place at the temple to a secret refuge. He hid there, before
 the Hellenistic Jews came. Jonathan told them to
 Jonathan's stronghold, but Jonathan, leaving his wife and
 the fortress, went out and gathered some men. He returned
 to battle with Hellenistic Jews, and he was victorious. His
 guests with the whole assembly as well as that he was to
 reach the Hellenistic Jews caused him to come to Palestine.
 that he was planning to join the king Jonathan made an
 order of peace and an exchange of prisoners all of which was
 accepted. Jonathan became the leader of the Jewish with
 his headquarters at Bethshem, and the only refuge was now
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 10:35. " . . . and he destroyed the kingdom of Israel."
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 rival from securing any more than he already had. Hellenistic
 gave his authority to raise forces to support him; and
 released the Jewish hostages who had been held in Jerusalem

for several years. While all of this greatly added to Jonathan's power the rival to the throne, Alexander Balos, offered even greater power--the appointment of Jonathan to the High-priesthood. The Maccabaeen leader quickly accepted this honor, although it was strictly contrary to Jewish law for the High-priest to be a fighting man, and, in reality, Alexander Balas had no authority to make the appointment. Oesterley²² believes this to be the beginning of the rift between the people and the Hasmonaeen High-priests which later was to become such a dividing issue. For two years the struggle for the Syrian throne continued and in 150 B. C. Demetrius was slain and with Alexander the undisputed king, Jonathan's position was apparently very secure. In 147 B. C. the son of Demetrius, also of the same name, invaded Syria for the purpose of taking the throne. Apollonius, governor of Coele-Syria, sided with the new Demetrius, and was appointed to subdue Jonathan. He first sent him a letter of warning which demanded his surrender, and then took an army to Judaea. Before he reached Jerusalem Jonathan met him out near the coastal plain and defeated him. He then destroyed Azotus, burned the temple of Dagan, and returned to Jerusalem with rich spoils.

The last five years of Jonathan's rule (147-142 B. C.) were years of achievement and success for the Jewish nation.

²² Oesterley, History of Israel, p. 253.

for several years. While all of this activity added to
 Jonathan's power as ruler of the tribe, Alexander Selous
 offered even greater power--the appointment of Jonathan as
 the High-priesthood. The appointment of Jonathan as
 High-priest, although it was officially contrary to Jewish law
 for the High-priest to be a Gentile, and, in reality,
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 warning which demanded his surrender, and then took an army
 to Judaea. Before he reached Jerusalem Jonathan met him out
 that the combat plain and defeated him. He then destroyed
 Apollonius, burned the temple of Dagon, and returned to
 Jerusalem with his family.

The last five years of Jonathan's rule (147-142 B. C.)
 were years of adjustment and success for the Jewish nation.

Continued strife in the Syrian kingdom gave Jonathan the opportunity to attempt complete political freedom. Ptolemy Philometor of Egypt joined Demetrius II against his son-in-law Alexander, and he was defeated and slain. Jonathan, determined to be rid of Syrian rule besieged the Akra in Jerusalem. As before, the Hellenizers sent word to the Syrian monarch of the revolutionary act. But Jonathan won the respect and friendship of Demetrius II who confirmed his High-priesthood, freed Judaea from tribute, and gave her the three districts of Samaria. In the meantime another contender for the throne had arisen in the person of the infant son of Alexander Balas, who was represented by a military leader, Tryphon. Demetrius called on Jonathan for help which Jonathan promised, on the condition that the Syrian soldiers would evacuate the Akra and all other garrisons in Judaea. Demetrius, hard-pressed, agreed, but after Jonathan had helped him defend himself, he would not keep the agreement. Jonathan transferred his allegiance to Tryphon and the infant, Antiochus. Demetrius made two unsuccessful attempts to punish Jonathan but was bested on both occasions. The strength of Jonathan began to fill Tryphon with alarm and he approached Judaea with his army. Upon seeing Jonathan's superior forces, he changed his policy and pretended friendship. He offered Jonathan gifts and the rule of all the strongholds of that section if he would go up to Ptolemais with him to receive them. As wise

Continued while in the Syrian kingdom gave Jonathan the
 opportunity to attempt some political freedom. Probably
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 law Alexander, and he was defeated and slain. Jonathan
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 terminate. As before, the Heliogabalus went west to the
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 High-priesthood, from Judea from tribute, and gave him
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 military leader, Tryphon. Heliogabalus called on Jonathan
 for help when Jonathan proposed, on the condition that
 the Syrian soldiers would evacuate the land and all other
 settlements in Judea. Jonathan, hard-pressed, agreed, but
 when Jonathan had helped him defeat himself, he would not
 keep the agreement. Jonathan transferred his allegiance
 to Tryphon and the infant, Antiochus. Jonathan made two
 unsuccessful attempts to punish Jonathan but was beaten on
 both occasions. The strength of Jonathan began to fall.
 Tryphon with allies and he surrounded Judea with his army.
 Upon seeing Jonathan's superior forces, he changed his
 policy and pretended friendship. He offered Jonathan gifts
 and the role of all the strongholds of that nation to him
 would go up to Jerusalem with him to receive them. As also

and crafty as Jonathan was he accepted the invitation and was made a prisoner; the men who went with him were all slain. Consternation gripped the people in Jerusalem, but Simon, the last of the Maccabaeen brothers, took control and prepared for Tryphon's attack. This soon came and they brought Jonathan with them. Tryphon demanded a large sum of money for Jonathan's release, but refused to release him after it was paid. Tryphon tried to advance on Jerusalem from the south, but was forced to retreat by a heavy snowstorm (I Maccabees 13:22) and on the retreat murdered Jonathan.

Thus perished the man who was the real founder of the Maccabaeen state. It is only by casual statements here and there that one gathers the details which picture the conditions of the time. Within the life of the nation itself religious party-lines were being more sharply defined. Many of the nationalists, driven by the actual presence of an enemy in the land into co-operation with the Hasmoneans, were, nevertheless, out of sympathy with their wider aims. Under the leadership of Jonathan the Greek party had been increasingly limited, and the great leader had inspired such confidence in himself that he was able to call together an army of fifty thousand men. The changing situation in Syria and his own shrewdness brought him almost within reach of the goal of all his striving,--the independence of Judea. Had he lived he would certainly have realized his ambition; but, though he himself could not enter into this "promised land," he had so far unified and strengthened the people that it was possible for them soon after his death to throw off finally the yoke of Syria. To him was given the honor of the "high-priesthood," making the Hasmoneans thenceforth both the religious and civil heads of the nation. He bequeathed to Simon the privilege of realizing the hope of all his service, and with that realization the second stage in the history of the Maccabaeans is reached.

and every as Johnston was he accepted the invitation and
 was made a prisoner; the car was with him were all
 slain. Constantine killed the people in Jerusalem, but
 then, the last of the Roman Empire, took control
 and prepared for the day's attack. This was done and
 they brought together with them. The Roman Emperor's large
 and of money for Johnston's release, but refused to release
 his father it was paid. The Roman ruler to release on
 Johnston from the north, but was forced to release by a
 heavy ransom (150,000) and on the return
 returned Johnston.

John pointed out the man who was the real father of the
 Roman Empire. It is only by casual observation here
 and there that one catches the details which picture the
 conditions of the time. Within the life of the nation
 itself religious party-lines were being more sharply
 defined. Many of the religious, driven by the natural
 progress of an age in the land into co-operation with
 the Roman Empire, were, nevertheless, not of sympathy with
 their new ally. Under the leadership of Johnston the
 great party had been increasingly divided, and the great
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 finally the yoke of Syria. To him was given the honor
 of the "high priesthood," making the Roman Empire the
 first of the religious and civil heads of the nation.
 He began to plan the privilege of visiting the
 hope of all his people, and with that realization the
 Roman Empire in the history of the Roman Empire is
 reached.

V. SIMON

The last of the Maccabees, Simon, came into leadership at the death of Jonathan in 142 B. C. and guided his people wisely and well until 135 B. C. "The significance of the reign of Simon," says one scholar, "consists in this, that it completed the work of Jonathan, and made the Jewish people wholly independent of the Syrian empire."²⁴ Ewald²⁵ describes Simon as the calmest and most discreet of all the brothers. He began at once to fortify all Judaea as strongly as possible. By the present of a golden crown and palm-robe he sought to renew the alliance with Demetrius, and gained even greater concessions. He captured Gazara, on the west of Jerusalem, fortified it (after it had been purified from all heathen taints) and sent his son John to take charge of it. He starved out the Syrian garrison in Jerusalem, thus acquiring the last heathen strong-hold in the land.

Simon grew in power and wisdom as Syrian affairs steadily became worse. Demetrius II was held a prisoner by the king of Persia and Media; Tryphon was driven out of the country; and a new aspirant to the throne appeared in Antiochus VII (Sidetes), brother to Demetrius. The new king first gained the friendship of Simon; later, feeling that he could get along without this alliance, repudiated it,

²⁴ Schürer, The Jewish People in the Time of Jesus Christ, p. 256.

²⁵ Ewald, History of Israel, p. 334.

V. SIMON

The last of the Hasmoneans, Simon, came into leadership at the death of Jonathan in 142 B. C. and gained his people's loyalty and well until 135 B. C. "The significance of the reign of Simon," says one scholar, "consists in this, that it completed the work of Jonathan, and made the Jewish people wholly independent of the Syrian empire."¹ Simon was the eminent and most ablest of all the brothers. He began at once to fortify all Judaea as strongly as possible. By the present of a golden crown and robe he sought to renew the alliance with Demetrius, and gained even greater consideration. He captured Gaza, on the west of Jerusalem, fortified it (after it had been fortified from all Hasmonean rulers) and sent his son John to take charge of it. He drove out the Syrian garrison in Jerusalem, thus regaining the last Hasmonean stronghold in the land. Simon grew in power and vision as Syrian influence steadily became worse. Demetrius II was held a prisoner by the king of Parthia and India; Tryphon was driven out of the country; and a new emperor, so the throne appeared in Antiochus VII (Seleucus), brother to Demetrius. The new king first gained the friendship of Simon; later, feeling that he could not act alone without this alliance, requested it.

¹ Ewald, *History of Israel*, p. 336.
² Schürer, *The Jewish People in the Time of Jesus*, p. 236.

and demanded all the territory outside Judaea which the Maccabaeans held. This demand was refused, and the king sent an army under Kendebaeus to get what he desired. Oesterley²⁶ asserts that Antiochus was within his rights, for independence had never been conceded to the Maccabaeans by the Syrian kings. Simon, however, did not intend to surrender what had been gained; the "promised land" was theirs by divine right, and as for Joppa and Gazara, he would give Antiochus a hundred talents for them.²⁷ This offer was spurned, and, as mentioned above, the Syrian general came to take the possessions. He set up his headquarters at Jamnia, and began a regular invasion of Judaea. Simon, now getting along in years, appointed his two sons, Judas and John, to lead the Maccabaeen army against the Syrians. Kendebaeus was decisively defeated and John pursued him (Judas had been wounded) out into the Azotus territory where the Syrian army was completely routed. This was the last invasion which Syria made during Simon's lifetime.

Simon's death came, after three peaceful years, in 135/34 B. C., in a most treacherous manner. According to I Maccabees 16:14-17; he was visiting the cities with two of his sons, Mattathias and Judas. While at Jericho, his son-in-law, Ptolemy, the captain of the Jewish army there, prepared a banquet for them and slew them during the banquet.

²⁶ Oesterley, Hist. of Israel, p. 267.

²⁷ I Maccabees 15:35.

He also sent men to murder the remaining son, John, but he was warned before they reached him, and when they arrived he succeeded in slaying them.

And the rest of the acts of John, and of his wars, and of his valiant deeds which he did, and of the building of the walls which he built, and of his doings, behold, they are written in the chronicles of his high priesthood, from the time that he was made high priest after his father.²⁸

There were two outstanding events in Simon's reign--one religious, the other political. The first was the establishment of the Hasmonaean High-priesthood. This office was hereditary, and since the days of Onias, at the appointment of Jason, all had been usurpers, strictly speaking. To show their appreciation to Simon and his sons, about 140BC, the people legitimized the Hasmonaean family as that in which the hereditary High-priesthood was vested (I Maccabees 14:41). The other important event, or act, was the coinage of money. This shows the degree of political independence that was achieved, for, as Riggs says, "The right of making coins was generally recognized in antiquity as a mark of sovereignty."²⁹ Thus with the last of the worthy sons of brave old Mattathias were the aims realized for which each of these first Maccabaeans had given their lives--religious freedom, and political freedom!

²⁸ I Maccabees 16:23,24.

²⁹ Riggs, History of the Jewish People, p. 93.

He also went on to murder the remaining son, John, but he was warned before they reached him, and when they arrived he succeeded in saving them.

And the rest of the story of John, and of his wife, and of his violent death which is told, and of the building of the walls which he built, and of his death, and of his wife, they are written in the chronicles of his high priesthood, from the time that he was made high priest after his father.

There were two outstanding events in Simon's reign--

one religious, the other political. The first was the establishment of the Hasmonean High-priesthood. This office was hereditary, and since the days of Simon, at the appointment of Simon, all had been hereditary, strictly speaking. To show their appreciation to Simon and his sons, about 140 B.C. the people legislated the Hasmonean family as that in which the hereditary High-priesthood was vested (I suppose here I shall). The other important event, or act, was the coinage of money. This shows the degree of political independence that was achieved, for, as Simon says, "The right of making coins was generally recognized in antiquity as a mark of sovereignty." Thus with the last of the worthy sons of brave old Mattathias were the aims realized for which each of these first Hasmoneans had given their lives--religious freedom, and political freedom!

CHAPTER III

A DESCRIPTION OF THE LITERATURE OF THE MACCABAEAN PERIOD 198-135 B. C.

Having seen the vigorous activity of this period from a standpoint of history, we next move into the field of literature. The Maccabaeen period was as rich and prolific in this area as it was in historical events, notwithstanding the popular opinion, of which one great student of sacred literature writes:

From the times of the primitive Church down to the last century it was the generally accepted view, except in the case of a few isolated scholars, that the Old Testament was closed in the fifth century B. C., and that in the interval between the fifth century and the New Testament no divine voice had broken the silence, no divine message been sent to the faithful remnant of Israel, and no development had been achieved by the righteous seekers after God in Palestine. All these positions have now been abandoned by scholars and by the vast body of educated people. So far from the Old Testament being closed in the fifth century, it is now acknowledged, even by the most conservative Old Testament critics, that portions of it, such as Daniel and the Maccabaeen Psalms, belong to the second century B. C. while progressive scholars are more and more recognising that late elements are to be found in the Old Testament in a far larger degree than had hitherto been surmised. Old Testament criticism has, therefore, narrowed down to the so-called "period of silence" to something under two centuries. But recent research has shown that no such period of silence ever existed. In fact, we are now in a position to prove that these two centuries were in many respects centuries of greater spiritual progress than any two that had preceded them in Israel.¹

¹ Charles, Rel. Dev. between O. and N. Tests., pp. 7&8.

CHAPTER III

A DESCRIPTION OF THE LITERATURE OF THE MAGAZINE PERIOD 1833-1850 A. D.

Having seen the vigorous activity of this period from a standpoint of history, we next move into the field of literature. The magazine period was as rich and prolific in this area as it was in historical events, notwithstanding the popular opinion, of which one must be aware of dated literature writers:

From the times of the primitive Church down to the last century it was the generally accepted view, except in the case of a few isolated scholars, that the Old Testament was placed in the fifth century and the New Testament in the fourth. This view had been the basis of no living scholar's work since the fifteenth century of Israel, and no development had been suggested by the religious writers after that in Palestine. All these positions have now been abandoned by scholars and by the vast body of educated people. So far from the Old Testament being placed in the fifth century, it is now acknowledged, even by the most conservative Old Testament writers, that portions of it, such as Isaiah and the prophetic books, belong to the second century B. C. and the prophetic books to the first and more recent times. That late scholars are to be found in the Old Testament in a far larger degree than had hitherto been supposed. Old Testament criticism has, therefore, narrowed down to the so-called "period of silence" a number of centuries which were formerly supposed to have been two centuries. In fact, we are now in a position to prove that these two centuries were in many respects centuries of greater spiritual progress than any two that had preceded them in Israel.

Careful study has shown that this literature falls into three divisions: (1) the Canonical, (2) Apocryphal, and (3) Apocalyptic, and it has been treated in each of these divisions or sections.

I. CANONICAL

The Book of Daniel. This is the only complete canonical book ascribed to the Maccabaeen period. It is made up of two parts: chapters 1-6, a narrative telling of Daniel, a loyal Jew, a sage and interpreter of dreams. The second part, chapters 7-12, is made up of a series of visions seen by him. A brief outline according to chapters is a help to a better understanding of the book:

Chapter 1 -- Daniel and the three young Jewish nobles refuse to eat the king's food and were blessed for their faithfulness to the Law.

Chapter 2 -- Daniel's successful interpretation of Nebuchadrezzar's dream of the composite image.

Chapter 3 -- Refusal of Daniel and his companions to bow to the king's image, and their ordeal of the fiery furnace.

Chapter 4 -- Daniel's interpretation of the king's dream of a tree.

Chapter 5 -- Daniel explains the meaning of the handwriting on the wall at Belshazzar's feast.

Chapter 6 -- Because of envy, Daniel is placed in the

Careful study has shown that this literature falls into three divisions: (1) the Canonical, (2) Apocryphal, and (3) Pseudepigraphal, and it has been treated in each of these divisions or sections.

I. CANONICAL

The Book of Daniel. This is the only complete canonical book ascribed to the Maccabean period. It is made up of two parts: chapters 1-6, a narrative telling of Daniel, a loyal Jew, a sage and interpreter of dreams. The second part, chapters 7-12, is made up of a series of visions seen by him. A brief outline according to chapters 1-12 is a help to a better understanding of the book:

Chapter 1 -- Daniel and the three young Jewish nobles refuse to eat the king's food and were given food of their own kind.

Chapter 2 -- Daniel's successful interpretation of Belshazzar's Feast of the composite image.

Chapter 3 -- Refusal of Daniel and his companions to bow to the king's image, and their ordeal of the fiery furnace.

Chapter 4 -- Daniel's interpretation of the king's dream of a tree.

Chapter 5 -- Daniel explains the meaning of the writing on the wall at Belshazzar's Feast.

Chapter 6 -- Success of Daniel in the lions' den.

lion's den, but is miraculously delivered.

Chapter 7 -- An apocalyptic representation of the four world powers (Babylonian, Medo-Persian, Persian and Macedonian or Graeco-Syrian) in the form of four beasts.

Chapter 8 -- Vision of Alexander the Great and of a king who desecrates the sanctuary.

Chapter 9 -- Vision of Gabriel and the coming of the Messianic Kingdom in 70 weeks.

Chapters 10-12 -- Vision of God's love for the faithful, and the course of events under Antiochus Epiphanes.

The language of Daniel is bilingual. Chapters 2:4 to 7:28 are in Aramaic, and all the rest in Hebrew. This is a very unusual phenomenon, and there is not perfect agreement as to the reason for it. Box explains it in this manner:

Various theories have been proposed. Dr. Charles accepts the view that the whole work was originally written in Aramaic, but that the opening chapters and the closing ones were translated into Hebrew--the sacred language--to allow of the book being incorporated into the Jewish Canon. The difficulty about this view is to account for the fact that only parts of the book are so translated. Why not the whole? It is more plausible to suppose that the book was put together by a member of the party of 'the pious', Chasidim, who himself was responsible for the Hebrew parts which he freely composed, while he incorporated the Aramaic parts from another source or sources. This view would regard the Aramaic parts as essentially older than the Hebrew parts; and in fact many scholars have been impressed with the comparatively older character of the Aramaic employed in these sections. A strong case may be made out for the view that the Aramaic parts, at any rate chapters ii, 4b to vi, belong in their original

John's son, but is miraculously delivered.
 Chapter 7 -- An apocalyptic representation of the four
 world powers (Babylonian, Medo-Persian, Grecian and
 Roman) in the form of four

beasts.

Chapter 8 -- Vision of Alexander the Great and of a king
 who dominates the universe.

Chapter 9 -- Vision of Gabriel and the coming of the

Messianic Kingdom in 70 weeks.

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The language of Daniel is bilingual. Chapters 2:4 to

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 the Jewish Canon. The difficulty about this view is to
 account for the fact that only parts of the book are so
 translated. Why not the whole? It is more plausible
 to suppose that the book was put together by a number
 of the Jews of the Diaspora, who himself was
 responsible for the Hebrew parts which he freely con-
 sidered, while he incorporated the Aramaic parts from
 another source or sources. This view would regard the
 Aramaic parts as essentially older than the Hebrew
 parts; and in fact many scholars have been inclined
 with the comparatively older character of the Aramaic
 employed in these sections. A strong case may be
 made out for the view that the Aramaic parts, at any
 rate chapters 11, 12 and 13, belong to their original

form to the third century B. C. If there has been some slight revision and modernization of the language of these chapters this may plausibly be ascribed to the activity of copyists.²

The authorship and date of Daniel. As to the author of the book, Zenos says, "Strictly speaking Daniel is anonymous. . . . So far as it contains any traces of the date of its origin and its authorship, the proper use of these data will depend upon a correct conception of its literary form."³ He further explains that it was the custom of apocalyptic writers to transfer themselves back to the times of great God-fearing men by impersonating them and by endeavoring to convey their message to their own time. Naturally they included as much about their hero and his times as possible, but in no case did they attempt to produce the impression that it was the work of the man whose name they used. The most general opinion now held concerning the authorship of Daniel is that it was written by a Jewish patriot in the time of Antiochus Epiphanes, in order to encourage and strengthen his brethren. Consequently, the most generally accepted date is 167-166 B. C. Driver⁴ supports this date for the following reasons: (1) the position of the book in the Canon, and the fact that Jesus, the son of Sirach (writing about 200 B. C.), men-

² Box, Judaism in the Greek Period, pp. 206 and 207.

³ Zenos, New Standard Bible Dictionary (Dan.) p.166.

⁴ Driver, Intro. to the Lit. of the O. T., pp.467-482.

low to the third century A. D. If there has been some slight revision and abbreviation of the language of these epistles this may possibly be ascribed to the activity of copyists.

The authorship and date of Daniel. As to the author

of the book, Jonas says, "Strictly speaking Daniel is anonymous. . . So far as it contains any traces of the date of its origin and its authorship, the proper way of these data will depend upon a correct conception of its literary form." He further explains that it was the custom of apocalyptic writers to transfer themselves back to the times of great God-testing and by hypothesizing their own by endeavoring to convey their message to their own time. Naturally they inclined to speak about their time and this seems as possible, but in no case did they attempt to produce the impression that it was the work of the man whose name they used. The most general opinion now held concerning the authorship of Daniel is that it was written by a Jewish captive in the time of Babylonian captivity, in order to encourage and strengthen his brethren. Jonas, however, who was generally accepted as the author of the book, in his introduction to the book, says that the author of the book in the Canon, and the fact that the son of Sirach (writing about 300 B. C.), was-

1. Box, Introduction to the Greek Bible, pp. 202 and 207.
2. Jonas, How to Study the Bible (New York) p. 162.
3. Box, Introduction to the Bible, pp. 202-207.

tions Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets, but is silent as to Daniel. (2) The language employed: "The Persian words presuppose a period after the Persian empire had been well established; the Greek words demand, the Hebrew supports, and the Aramaic permits, a date after the conquest of Palestine by Alexander the Great (B. C. 332)."⁵ (3) The theology of the book points to a date after the Exile and, (4) the style of Daniel is advanced over the books of pre-exilic times.

Because Box so adequately summarizes the place of the Book, his words are given here:

The book of Daniel brings the reader into the very heart and soul of Judaism when it was faced with the most tremendous crisis of its history. Produced in the midst of this crisis, when the Terror was at its height, it performed a signal service to true religion by its passionate advocacy of resistance to the heathen persecutor, and its fearless assurance of speedy relief. The great tribulation that fell upon Judaism marked a crisis indeed. We have to remember that the idea of a persecution of a religion, so familiar to later generations, was at this time something entirely new. The later martyrs could face with courage what was to them at worst only a transitory moment of pain. . .

It was at this moment of gloom and perplexity that the message contained in the book of Daniel was given. It came to wounded and bewildered hearts as a voice from Heaven--a trumpet-call to resist even unto death, the dark horizon being illumined with the promise of divine deliverance, even from death. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

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⁵ Driver, Intro. to the Lit. of the O. T., p. 476.

The book of Daniel is one of the classical documents of religion. It marks a new type of literature created by the faith and expectation that inspire martyrdom.

There are moments of agony in the experience of humanity when the human spirit achieves a great advance by rising to the height of a supreme conviction which henceforth remains unshakable and permanent. Such a moment is revealed within the life of Judaism by the book of Daniel. The faith of the Jewish martyrs, revealed and inspired by the book itself, passed through the Terror to the inevitable Triumph. Henceforth Judaism is a stronger and more vital organism, endowed with the new powers of expansion, and above all with a proud self-consciousness which nothing can daunt. For the first time in the history of Religion the blood of the Martyrs has become the seed of the Church.⁶

The Maccabaeian Psalms. That the Psalter is made up of a group of collections is generally agreed. That this whole collection was practically complete and regarded as sacred by the time of the Maccabaeian period is shown by the fact that the only direct quotation from the Bible found in I Maccabees is from Psalm 79:2,3:

The flesh of the saints did they cast out,
And their blood did they shed round about
Jerusalem;
And there was no man to bury them.

Box affirms: "That poems composed in the Maccabaeian period have been admitted into the Psalter is practically certain."⁷ He recognizes the most certain of them as Psalms 44, 74, 79, and 83; and that probably the Hallel

⁶ Box, Judaism in the Greek Period, pp. 218 and 219.

⁷ Ibid., p. 183.

The book of Haniel is one of the classical documents of religion. It carries a new type of literature created by the faith and expectation that inspire mankind.

There are moments of glory in the experience of humanity when the human spirit achieves a great advance by rising to the height of a higher conviction which transcends the limitations of the material world. Such a moment is revealed within the life of Haniel by the book of Haniel. The faith of the Jewish nation, revealed and inspired by the book itself, raised through the forces of the inevitable Trinity, Haniel's mission is a struggle and more vital creation, one based with the new power of revelation, and above all with a great self-consciousness which nothing can deny. For the first time in the history of religion the word of the future has become the seed of the Church.

The Hanielian Faith. That the faith is made up

of a group of collections is generally agreed. That this whole collection was practically complete and regarded as sacred by the time of the Hanielian period is shown by the fact that the only direct quotation from the Bible found in I Hanielian is from Isaiah 52:1, 2:

The flesh of the saints did they eat out,
and their blood did they shed round about
Jerusalem;
and there was no man to bury them.

For all these: "That poem composed in the Hanielian

period have been admitted into the Hanielian as practically

certain." He recognizes the most certain of them as

Isaiah 44, 45, 46, 47, 48, and 49; and that probably the Haniel

⁵ For, Isaiah in the Greek Period, pp. 216 and 217.

⁶ Ibid., p. 125.

group (113-118) was formed about the time of the re-dedication of the Temple in 165 B. C. Driver⁸ agrees with Box on 44, 74, and 79. He will not, however, grant that it is necessary to ascribe as many Psalms to this period as do Reuss and Olshausen who list between twenty-five and thirty.

These four that have received rather universal recognition as Maccabaeian Psalms have these distinguishing features: Psalm 44--the protestation of "national innocence," which is difficult to reconcile with any earlier stage of Israel's history, (although Ewald⁹ attributes it to the time of Nehemiah). Psalm 74:8, Psalm 79:2, and Psalm 80 all seem to refer to the persecutions of Antiochus Epiphanes. Box¹⁰ suggests that during the time of the Maccabaeian struggle many of the Psalms were revised to make them more applicable to the times. This is seen in Psalm 44 where the last strophe, an addition, could not have been from any other period than the Maccabaeian. Such revisions, additions, and the fact that undoubtedly the final redaction came in this period, cause a strong Maccabaeian influence to be found in the Psalms.

There are at least three other portions of the Canon that are sometimes referred to this period: Zechariah 9-14,

⁸ Driver, Intro. to the Lit. of the O. T., p. 364.

⁹ Ewald, History of Israel, v., p. 120.

¹⁰ Box, Judaism in the Greek Period, p. 184.

group (115-120) was formed about the time of the re-
 location of the Temple in 125 B. C. Butcher⁹ agrees
 with him on 64, 76, and 77. He will not, however, grant
 that it is necessary to restrict to many years to this
 period on the basis of the evidence who live between twenty-
 five and thirty.

There is no doubt that these received rather universal recog-

nition as authentic. Having been thus distinguished
 as authentic, it is the purpose of this paper to "re-examine" the
 evidence, which is difficult to reconcile with any earlier
 stage of Israel's history, (although Butler⁹ attributes
 it to the time of Nehemiah). Butler 74:8, Butler 75:2, and
 Butler 82 all seem to refer to the reconstruction of Jerusalem.
 Butler, 100, suggests that during the time of the
 reconstruction various many of the verses were revised to
 make them more applicable to the times. This is seen in
 Butler 44 where the last sentence, in addition, could not
 have been from any other period than the reconstruction. Such
 revisions, additions, and the fact that undoubtedly the
 final redaction was in this period, cause a strong
 impression to be made in the verses.

There are at least three other portions of the Canon
 that are sometimes referred to this period: Zechariah 9-14,

⁹ Butler, Intro. to the Hist. of the O. T., p. 204.

¹⁰ Butler, History of Israel, v. 1, p. 180.

¹¹ Butler, Intro. to the Hist. of the O. T., p. 184.

Isaiah 56-66, and the Book of Esther. After carefully consulting the scholars of this field: Box, Ewald, Driver, and Charles, sufficient data was not obtained to warrant dating them in this period.

II. APOCRYPHAL BOOKS

The term apocryphal has been used in various senses. First, it meant secret writings; next, it was applied to writings of questionable character; and, finally, it came to mean that which was false. Today by the term Apocrypha we mean "the surplusage of the Vulgate or Bible of the Roman Catholic Church over the Hebrew Old Testament."¹¹ It is made up of fourteen books, at least five of which have been ascribed to the Maccabaeon Period (198-135 B. C.). Of course, on some there was disagreement as to dates, but those which are most generally accepted have been given.

ECCLESIASTICUS is a book of Wisdom Literature (similar to Proverbs) and is made up of a series of essays. The author is universally acknowledged to be Ben-Sira, and there is a unity of style throughout the entire book that indisputably shows him to be its sole author. Its date is around 180 B. C., comparatively late in the line of Wisdom Literature which he recognizes in his writings (33:16-18):

I, indeed, came last of all

¹¹ Charles, Rel. Dev. Between O. and N. Tests., p.185.

As one that gleaneth after the grape-gatherers:
I advanced by the blessing of God,
And filled my wine-press as a grape-gatherer.

He deals with such a multitude of themes that one scholar¹² lists them alphabetically and has over forty main themes (not counting any minor ones). Included are all of the main topics of life in which a man might be interested: God, Law, Parents, Money, Happiness, Death, Vice, and Virtue. The same author says in another work that, "The main value of the books of the Apocrypha for the study of the New Testament. . . lies in their doctrinal teaching."¹³ Another says of its importance:

The book is quoted in the N. T. several times, especially in the Epistle of James and in the Epistle to the Hebrews. It was also highly popular with the Church fathers, who quote from it even more frequently than from the other O. T. writings. As part of the Greek Bible it was accepted in the Canon of the Greek and Latin Church, though in the reformed churches it, in common with other books not recognized by the Palestinian Jews, was relegated to what we call the Apocrypha. . . The book is interesting and valuable from several points of view. While it exhibits a certain amount of reaction against the influence of Greek ideas on Jewish life, yet it also exhibits unmistakably some of the permanent effects of Greek influence. Greek customs had long been affecting Jewish life, yet there was a definite struggle against them, in Palestine. Ben Sira refers to banquets, music and wine, and it is evident that Greek customs and Greek luxury had invaded Jewish life. But Greek influence was seen in deeper ways, latterly in the emphasis laid upon wisdom. Wisdom is the highest possession. On the other hand, wickedness is folly.

¹² Oesterley, An Intro. to the Bks. of the Apocrypha, pp. 229-232.

¹³ Oesterley, The Books of the Apocrypha, p. 345.

Nevertheless, the old Jewish piety triumphed even here, and a fusion of the two conceptions took place. True wisdom was identified with the Law. Ben Sira gives glowing expression to this conviction in ch. 24, where wisdom finally makes her habitation in Jerusalem.¹⁴

In the holy tabernacle I ministered before him;
And so was I established in Sion.
In the beloved city likewise he gave me rest;
And in Jerusalem was my authority.
(Ecclesiasticus v. 10,11).

The Song of the Three Holy Children, known also as "Additions to Daniel" is composed of sixty-eight verses, and was to have been inserted after Daniel 3:23. Verses one and two form an introduction; 3-22, the Prayer of Azariah, one of the "Three Children"; 23-27, a narrative portion describing the further heating of the furnace; 28-65--The Song of the Children; and 66-68, a later addition. The date of this book is thought to be about 168 B. C. There is a great difference of opinion as to whether these Additions were inserted before or after the Septuagint translation was made.

Of the object of the Additions Oesterley says:

The object of the Additions is fairly obvious; the Prayer of Azarias was added, in the first place, to show that Azarias, the servant of God, was not forestalled by Nebuchadnezzar in recognizing and blessing the God of Israel (canonical Daniel iii. 28, 29); a second reason was to show that the deliverance from the fire was in answer to prayer (v. 20 in the

¹⁴ Box, Judaism in the Greek Period, pp. 162 and 163.

Nevertheless, the old Jewish story remained very close, and a fusion of the two consecutive each other. The story was identified with the law. The story also showed a connection to this connection in the 24, which was already made for addition in addition.

In the holy scriptures I mentioned before him; and to me I established in them. In the before the law he gave me rest; and in Jerusalem was my authority. (Ezekiel 40:11).

The Song of the Three Holy Children, known also as

"Additions to Daniel" is composed of sixty-eight verses,

and was to have been inserted after Daniel 12:1. Various

one and two were as introduction; 3-22, the prayer of

Isaiah, one of the "Three Children"; 23-27, a narrative

portion describing the further history of the three;

28-62--The end of the children; and 63-68, a later addition.

The date of this book is thought to be about 150 B. C.

There is a great difference of opinion as to whether these

Additions were inserted before or after the Septuagint

translation was made.

Of the object of the Additions Gesenius says:

The object of the Additions is fairly obvious; the prayer of Isaiah was added, in the first place, to show that Isaiah, the servant of God, was not forsaken by his God in his suffering and distress; and the God of Israel (verses 11, 22, 23); a second reason was to show that the deliverance from the fire was in answer to prayer (v. 20 in the

Additions). The Hymn was added as an expression of praise and thanksgiving to the Creator.¹⁵

I Esdras, known also as the Greek Ezra, contains essentially the same materials as are found in parts of Nehemiah, Ezra, and II Chronicles. There is but one single original section--3:1-5:6--which deals with an intellectual contest by three young Jews of Darius' bodyguard. Zerubbabel, the winner, requested the king to permit his people to return to Jerusalem and rebuild the Temple. The request was granted and Zerubbabel gave thanks to God. The date is uncertain, but is thought to be in the second century B. C. As to its importance:

I Esdras should be considered a parallel witness with Ezra-Nehemiah to original sources no longer extant. The divergences should in each case be tested on their own merits irrespective of theories as to the books as a whole in their present form. Both contain many inaccuracies and only the most careful sifting and testing can yield satisfactory results.¹⁶

The Book of Judith "is probably an historical fiction written with the view of reviving the spirit of patriotism and encouraging the Jews to resist the oppression of Syrian power."¹⁷ It is a thrilling story of a beautiful widow, who by tact, bravery, and intrigue slew the general of the

¹⁵ Oesterley, An Intro. to the Books of the Apocrypha, p. 276.

¹⁶ A New Standard Bible Dictionary, "I Esdras," p. 227.

¹⁷ Charles, Rel. Dev. Between O. and N. Tests. p.193.

opposition and thus brought security and peace to her people. While we can admire some elements in the story there are others that are distinctly on a sub-normal level of even Old Testament ethics. The purpose of it all was to reveal God's protecting hand over those who put their trust in him; and to enforce the importance of law and religious duties. The date of the Book is set in the time of Jonathan's leadership, around 160 B. C., because of the political and religious viewpoints revealed in it.

As a piece of literary work the book must command sincere admiration; the author is a master in the art of story-telling, and the way in which he intertwines the purposes for which the book was written with the narrative itself is very skilfully done. Striking, too is the dramatic power which the writer exhibits; the reader becomes fascinated as step by step he is drawn nearer and nearer to the climax, wondering what it is going to be; he is impelled to read on in order to see what is really going to happen, for the writer cleverly conceals this right up to the very moment that the climax is reached. Judith's object in coming to Holofernes seems to be represented at first as the act of a traitress, and something worse; and yet her deep piety convinces the reader that this cannot be; so that he must read on; he cannot stop. Torrey is certainly right in saying that "What gained for the book its high esteem in early times, in both the Jewish and the Christian world, was its intrinsic merit as a story, rather than its religious teaching or its patriotism."¹⁸

¹⁸ Oesterley, The Books of the Apocrypha, pp. 378 and 379.

oppression and thus brought security and peace to her people. While we can receive some elements in the story there are others that are distinctly on a sub-normal level of even Old Testament vision. The purpose of it all was to reveal God's protecting hand over those who are true in him; and to enforce the importance of law and religion alike. The date of the book is not in the line of Jeremiah's leadership, around 100 B. C., because of the political and religious atmosphere revealed in it.

In a sense of literary work the book must contain almost nothing; the author is a writer in the art of story-telling, and the way in which he introduces the response for which the book was written with the narrative itself is very skillfully done. Skillfully, too, in the dramatic power which the writer exhibits; the reader becomes fascinated as story by story he is drawn nearer and nearer to the climax, wondering what it is going to be; he is tempted to read on in order to see what is really going to happen. For the writer cleverly conceals this until as the very moment that the climax is reached. The effect of this in leading to Holoforn's death as he is surrounded all round by the out of a vastness, and something more; and yet he does give constant the reader that this cannot be; so that he must read on to reach the end. There is certainly a high in having that "What gained for the book the high esteem in many times, in both the Jewish and the Christian world, was the intrinsic merit as a story, rather than the religious teaching or the sentimentalism."

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pp. 275 and 276.

III. APOCALYPTIC LITERATURE

This literature is a specific type of prophetic literature. It differs from regular prophecy in that it usually: employs visions, discloses the inner and hidden things, makes free use of symbolism, indulges in eschatological conjectures, and usually employs some ancient sage for the central figure of the revelation. During the Maccabaeen period conditions were very favorable for this type of writing since in the struggles and persecutions such books could be understood by the Jewish people, but would remain unintelligible to their oppressors. Enoch was the hero of three apocalyptic books, and at least a part of the first one was composed in the Maccabaeen period.

I Enoch, or the Ethiopic Book of Enoch contains 107 chapters, but is not a unit. Charles says of it:

The Book of Enoch is for the history of theological development the most important pseudepigraph of the first two centuries immediately preceding the Christian era. Some of its authors--and they were many--belonged to the true succession of the prophets, and it was simply owing to the evil character of the period that these enthusiasts and mystics were obliged to issue their works under the aegis of some ancient names. The Law, as we have seen in an earlier chapter, could tolerate no fresh message from God, and so when men were moved by the Spirit of God to deliver their spiritual message they could not do so openly, but were forced to resort to pseudonymous publication.

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III. APOCALYPTIC LITERATURE

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The Book of Enoch comes from many writers and almost as many periods. It belongs upon every subject that could have arisen in the ancient schools of the

prophets, but naturally it deals with these subjects in an advanced stage of development. There is movement everywhere, and dogmatic fixity and finality nowhere.¹⁹

The book consists of at least three primary works and the first one, chapters 1-36 and 72-105 were composed during the period 200-175 B. C.²⁰ Enoch accounts the punishment of sinning angels as mentioned in Genesis 6:2 ff., his travels over the universe, geographical and cosmological changes that were to take place in the last days. In two visions consisting of chapters 83-90 he portrays the history of the Deluge, and a symbolical warfare of clean animals against unclean animals. Finally the book is brought to a practical conclusion with Enoch committing matters into the hands of his son Methuselah, preparatory to his ascension. Box says the following in regard to the importance of this literature:

The whole of this Enoch literature is of special importance because it reflects in its bizarre and peculiar features the hopes and fears of the pious in the Maccabaeian times, and bears eloquent witness to the tendency in those circles towards the transcendental type of piety. In its content it is not purely apocalyptic, but contains traces of an attempt to evolve a godly type of wisdom, embracing by the side of pure prophecy a sacred geography, astronomy, and heavenly lore and ostensible revelations concerning terrestrial and celestial secrets.²¹

¹⁹ Charles, Rel. Dev. Between O. and N. T's., pp. 223 and 234.

²⁰ A New Standard Bible Dictionary, I Enoch, p. 213.

²¹ Box, Judaism in the Gk. Period, p. 222.

CHAPTER IV

THE RELIGIOUS AND THEOLOGICAL DEVELOPMENT

It was in this realm that the greatest contribution of the Maccabaeen period was made. Politically and nationally this brief revival and restoration of the Jewish people ended in complete absorption in the Roman provincial system.¹ Even though that be so, yet it made "a strong and enduring impression on the religious development of Judaism."² In such a development there are usually at least three factors, or contributing agents: the institutions through which the development came, the parties that brought it about, and the ideas or new elements introduced in, or resulting from the development.

I. INSTITUTIONS

The Law. Foremost among the religious influences in this era was the Law. Indeed, it was the Law, the religion and the customs of their forefathers, that this period strove to restore and preserve. New laws were not desired; an observance of the old was utterly sufficient. Although this period called forth quite a quantity of literature, as was pointed out in the preceding chapter,

1 Peters, The Religion of the Hebrews, p. 418.

2 Ibid., p. 419.

yet little of it was accepted. Only two books, Daniel and Esther, and a few Psalms, were officially recognized because all new writings were viewed with suspicion and distrust. One scholar³ suggests that the Law reached such a lofty plane in this period that it had almost an independent existence; and that it was so holy that one might say that man was created for it and not it for man. The highest and holiest lives were those lived in contemplation and interpretation of the Scriptures, and the best way to be assured of God's divine protection was to strictly obey the Law. Schürer maintains that "the entire religious life of the Jewish people. . . revolved around these two poles: fulfilment of the law and hope of future glory."⁴

It was this zeal for the Law that precipitated the Maccabaeen struggle. It was the brave old priest, Mattathias, the instigator of the revolt, who, after defending the sanctity of a Jewish altar, cried out, "Whosoever is zealous for the law, and maintaineth the covenant, let him come forth after me."⁵ One of these early groups, zealous for the law, chose death rather than to violate the law of the Sabbath by defending themselves.⁶ It was zeal for

³ Peters, History of the Hebrew Religion, p. 420.

⁴ Schürer, Hist. of the People in the Time of Jesus Christ, Vol. II, div. II, p. 93.

⁵ I Maccabees 2:27.

⁶ Ibid., 2:31-38.

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⁴ Schürer, History of the Jewish Religion, p. 430.

⁵ Schürer, History of the Jewish People in the Time of Jesus Christ, Vol. II, 317, 318, 319.

⁶ I Maccabees 2:27.

⁷ Ibid., 2:21-22.

the Law that inspired Judas, Jonathan and Simon to battle against such tremendous odds, and their confidence in the Law that gave them the necessary courage and ability to lead their people to victory.

This zeal for law is reflected in the most important writing of that period, Daniel. While this book is valuable to us from a historical and literary standpoint, it did not have these for its primary purpose. It was written to exalt zeal for the Law when the people were in the midst of great terror and persecution. (See preceding chapter).

It is true that this zeal for the Law later became strongly tainted with externalism and hypocrisy, but that is no particular reflection on this period. It is doubtful whether any other force could have held Judaism steady against the strong tides of Hellenism. The great scholar, George Adam Smith, has made clear this opinion in the following statement:

The age of the Maccabees is a return to that of the Judges and Saul, with the Law as a new inspiration. The spiritual yields to the material, though the material is fought for with a heroism which makes the period as brilliant as any in the history of Israel. For a few years the ideal borders of Israel are regained, the law of Moses is imposed on the Greek cities, the sea is reached, and the hope of Israel looks forward from a harbour of her own. The conflict with Hellenism intensifies the passion for the Law. . . and it is the material form which becomes the main concern of the people. Nevertheless, as Paul has taught us to see in his explanation of history this devotion to the letter of the Law and Prophecy was a discipline for something higher. By keeping the commandments, and cherishing the hopes in however

the law that inspired them, and their devotion to the
 spirit of the law, and their devotion to the
 law that gave them the necessary means and ability to
 lead their people to liberty.

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 against the strong laws of Hellas. The Greek scholar,
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 For a few years the ideal system of law and re-
 turned, the law of law is based on the Greek spirit,
 the law is based, and the law of law is law.
 and from a nation of law. The law is with
 Hellas, the law is the law for the law.
 and it is the material law which makes the law
 of the law. Hellas, as law has
 taught us to see in his explanation of history and
 devoted to the law of the law and history has
 a discipline for another law. The law is
 a discipline, and the law is the law in law.

the mechanical a way, Israel held herself distinct and pure.⁷

The Temple. Running a close second to the Law in importance as an institution of the period, and, in another sense, hand and hand with it, was the Temple. It has been said that, "The Temple shares the sanctity of the Law. It also was specially created by God, designed and planned by him from eternity, and its form prepared in Heaven."⁸ From the days of Solomon, the Temple had been the crowning glory of Israel. Concerning its importance at this period, Box⁹ tells us that the thing which gave significance to Jerusalem was the fact that it was Israel's Holy City. However, to maintain a Holy City it was necessary that a certain amount of the surrounding country should lie within its sphere of influence, but the boundaries of this territory had not, since the days of Cyrus, exceeded a day's march from Jerusalem on any of its sides. Thus to this small, circumscribed area came great trouble and persecution.

Antiochus Epiphanes (see chapter one) was the chief source of difficulty to begin with. He seemed determined to stamp out Judaism--to thoroughly exterminate it from

⁷ Smith, Hist. Geo. of the Holy Land, pp. 34 and 35.

⁸ Peters, The Religion of the Hebrews, p. 420.

⁹ Box, Judaism in the Greek Period, p. 26.

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¹ ... of the Holy Land, pp. 24 and 25.

² ... of the Hebrews, p. 250.

³ ... in the Greek ... p. 25.

the land. Yet, the seeds for the strife had been sown earlier. Since Alexander the Great's day, vigorous Hellenizing forces had been at work in Judaea. That these forces had worked upon the people is evident from I Maccabees 1:11-15, for those of the Jews who were liberal and tolerant accepted Hellenism and all it had to offer. Antiochus, on the return from an unsuccessful campaign in Egypt, suddenly turned aside and plundered the Temple in Jerusalem. Nothing he could have done would have caused greater distress and strife. Oesterley¹⁰ believes that he executed this after the people had rejected Menelaus, the High-priest whom he had appointed, to prove to them that his word was law. The same author cites another view suggesting that Antiochus desired to consolidate every part of his realm by enforcing Hellenic religion and culture. I Maccabees 1:29-64 tells of the terrible persecution, desecration, and oppression that were brought on the people. Oesterley¹¹ believes that the Hellenistic Jews were really responsible for it because they had encouraged Antiochus. However, in this awful oppression, the Temple was greatly damaged, for we read: "Her sanctuary was laid waste like a wilderness."¹² But, even

¹⁰ Oesterley, History of Israel, p. 222.

¹¹ Ibid., pp. 224 and 225.

¹² I Maccabees 1:39.

more terrible than this was its desecration of the Temple--by the "Abomination of the Desolation" (Daniel 9:27; 11:31; 12:11). In the passages referred to above it tells of sacrificing swine and unclean beasts on the altar and of the erection of an idol to Olympus Zeus on the great altar of burnt offering in the Temple court. It was a sad day for Israel, and the first speech we have of Mattathias,¹³ is a lament over the condition of the Holy City and the Temple.

The subsequent history of the Temple in this period is of a more hopeful nature. Three years after this desolation, or in 165 B. C., Judas defeated the Syrian forces under Lysias and then began work on the Temple.¹⁴ He thoroughly cleaned, repaired, and rebuilt the sanctuary and replaced the holy vessels. For eight days a feast of rededication was observed. It is still celebrated and is known as the Feast of Lights. Ewald¹⁵ suggests that successes like these naturally raised the spirits of all faithful Judaeans. There is a final mention of the Temple in the latter part of Simon's reign which, while not explicit, shows the high regard held for it at the end of this period: "He glorified the sanctuary, and the vessels of the temple he multiplied."¹⁶

¹³ I Maccabees 2:7-13.

¹⁴ Ibid., 4:36.

¹⁵ Ewald, History of Israel, p. 312.

¹⁶ I Maccabees 14:15.

some details that this was the construction of the Temple—by the "Abolition of the Decalogue" (Daniel 9:24; 12:11; 12:12). In the passages referred to above it calls for something more and makes sense on the other end of the question of an idol to Olympus from the great altar of burnt offerings in the Temple courts. It was a bad day for Israel, and the first passage we have of restoration, in a legend over the dedication of the Holy City and the Temple.

The subsequent history of the Temple in this period is of a more hopeful nature. Three years after this dedication, or in 520 B. C., Darius decreed the Syrian forces must leave and then began work on the Temple. The thoroughness of the work, repeated, and rebuilt the sanctuary and replaced the holy vessels. For eight days a feast of dedication was observed. It is still celebrated and is known as the Feast of Lights. Jewish legends suggest that successes like these actually raised the spirits of all faithful Jews. There is a final sentence of the Temple in the latter part of Daniel's vision which, while not explicit, shows the high regard held for it at the end of this period. The glorified the sanctuary, and the vessels of the temple be multiplied.

12 I mentioned 5:1-12.
14 I mentioned 5:1-12.
15 I mentioned 5:1-12.
16 I mentioned 5:1-12.

The Synagogue was the place of assembling for worship on the Sabbath, and for the teaching of the Law. There was no particular development of it in this period.

The Priesthood. Tracing its origin and ancestry back to Moses and the giving of the Law, the priesthood occupied a central place in the religious development of Israel. The development of nearly every phase of the Maccabean period is clearly seen in the fortunes of its priesthood, for this institution was either directly or indirectly responsible for many of the most important events of the period.

Antiochus Epiphanes set out to Hellenize the Jews; a fierce struggle ensued. The High-priesthood was inextricably concerned with this struggle -- first on one side, and then on the other. II Maccabees gives a vivid and startling account of the High-priesthood during the time it sided with Hellenism. The office of Onias, the rightful High-priest, was usurped by his younger brother, Jason. An insight is obtained as to his character and tendencies by the fact that he changed his name from Jeshua to the Greek form, Jason.¹⁷ Established in office he increased his tribute to the king for the privilege of erecting a gymnasium in Jerusalem, and registering the inhabitants of that city to be citizens of Antioch.¹⁸ He was successful in his endeavor to Hellenize

17 Smith, Jerusalem, vol., II, p. 429.

18 II Maccabees 4:9.

many of his own people for the records say, "he forthwith brought them over of his own race to the Greek fashion."¹⁹ The same account describes in further detail the measures introduced: a Greek place of exercise was established right by the sanctuary; the Jewish youths were forced to wear Greek clothing; even the priests were powerfully affected, for:

The priests had no more any zeal for the services of the altar; but despising the sanctuary and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the palaestra, after the summons of the discus; making of no account the honors of their fathers, and thinking the glories of the Greeks best of all.²⁰

Even as Jason obtained this high office by treachery and bribery, also did his successor, Menelaus. He had been sent to Antioch with the annual tribute, and adding three hundred more talents to it, he out-bid Jason. As for his qualifications for the office, Oesterley²¹ says that he was not even a member of the High-priestly family; and the testimony of his own day was that "he came to Jerusalem, bringing nothing worthy the high priesthood, but having the passion of a cruel tyrant, and the rage of a savage beast."²² The Jews felt that Menelaus had been responsible

¹⁹ II Maccabees 4:10.

²⁰ II Maccabees 4:14 and 15.

²¹ Oesterley, History of Israel, p. 220.

²² II Maccabees 4:25.

for the murder of their true High-priest, Onias, and that he was responsible for the theft of the holy vessels from the Temple (II Maccabees 4:40). These were reasons enough for them, together with his intense desire to continue the Hellenization of the nation) to refuse to accept him as their High-priest. While Antiochus was in Egypt, Jason received a (false) report that he had been killed and hastened back to Jerusalem where a great number rallied to his support and drove out Menelaus.²³ Antiochus hurriedly returned from an unsuccessful Egyptian campaign, restored Menelaus to the office, wreaked terrible punishment on the people for revolting, and as a final and catastrophic lesson, plundered and stripped the Temple,²⁴ burned the books of the law, and Jerusalem was left desolate in the hands of the heathen, for the faithful fled to the hills and villages.

It was in a small village, Modein,²⁵ that the next phase of the priestly story developed. All the priests had not given up the Law and Covenant for the gymnasium and discus. In Modein was a faithful priest Mattathias, with his five sons, who had fled from Jerusalem. Antiochus, encouraged by the Hellenistic party among the Jews, was not satisfied with the desolation of the Temple and Jerusalem,

²³ Oesterley, History of Israel, p. 221.

²⁴ I Maccabees 1:20-28.

²⁵ Ibid., 2:1.

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 his five sons, who had fled from Jerusalem. Antiochus,
 encouraged by the Hellenistic party among the Jews, was not
 satisfied with the desecration of the Temple and Jerusalem,

²³ Macabees, History of the Jews, I, 2:1.

²⁴ I Macabees 1:50-52.

²⁵ II Macabees 1:1.

but sent his representatives to all the villages to enforce the apostasy²⁶ on the people. Mattathias refused for, as one scholar affirms, "To the mass of the priests idol worship and the desecration of the altar of Yahweh roused their indignation as nothing else could."²⁷ This brave old warrior of the faith led the revolt (the account of which is fully given in chapter II of this thesis) which resulted in political and religious freedom for his people and in the establishment of a new High-priestly family in Judaism, which shall now be considered.

There was a growing sense of power with each succeeding son of Mattathias. Judas was known primarily for his military prowess, yet one of the outstanding acts of his brief and vigorous career was the restoration of the Temple. Jonathan achieved far greater power by being appointed to the High-priesthood in 152 B. C. by Alexander Balas. A High-priest was greatly needed, for Ewald²⁸ reports that the house of Joshua, which for nearly four hundred years had borne the honor, had, since the time of Jason, been deeply dishonored, and in the usurpers, Menelaus and Alcimus, had been abandoned. For several years there had been no High-priest, and with the fresh victories and successes of Jonathan uppermost in mind (and greatly in

²⁶ I Maccabees 2:16.

²⁷ Peters, The Religion of the Hebrew People, p. 410.

²⁸ Ewald, History of Israel, pp. 326 and 327.

need of his friendship) the king had appointed Jonathan. Oesterley²⁹ points out the fact that Jonathan was appointed, and not elected by the people. However, he agrees that the orthodox party probably acquiesced in the matter, although it was directly contrary to their principles to have a fighting man for a High-priest. To them, the spiritual and military offices were, in the same person, incompatible. It is highly probable that the later rift which became such an issue between the people and the Hasmanaeen High-priests, had, in the minds of the people, its beginning at this point. (This rift will be seen in greater clarity in the section of this thesis which discusses the parties).

At the death of Jonathan in 142 B. C., his brother Simon came into power. Under Simon, the High-priesthood became hereditary with the Maccabaeen or Hasmonaeen family. The full account, related in chapter II of this thesis, is recorded in I Maccabees 14:25-49. Oesterley³⁰ suggests that it seems strange that the people who had conscientious scruples concerning a warrior High-priest were so unanimously in favor of Simon. He explains that probably they had gotten used to the idea under Jonathan's victorious rule and that Simon was already greatly endeared to them

²⁹ Oesterley, History of Israel, pp. 252 and 253.

³⁰ Ibid., p. 266.

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²⁰ Gesteley, History of Israel, pp. 252 and 253.

²¹ Ibid., p. 252.

for he had been closely associated with both Judas and Jonathan in their victories. Nevertheless, there was an undercurrent of feeling against the Hasmonaeen line because of it.

In this brief period of less than a century, the ancient and venerable office of the High-priest was enlarged from that of a spiritual leader/^{ship} to include also the military and political leadership of the nation. Such a large incorporation, in such a brief period of time, was bound to create strife and differences, as subsequent history verifies.

II. PARTIES

This was the period that gave rise or development to some of the parties that later wielded such an influence upon the Judaism of Jesus' day. However, it should be understood that they were not as widely separated in this period as they later appear to have been. Oesterley³¹ explains that to call them "sects" is misleading; for, although they headed diverse views in theory and in practice, in some respects they had a great deal in common: they belonged to one and the same religious community, they joined in a common worship, they shared, in the main, kindred ideas and beliefs, and they all aspired to serve

³¹ Oesterley, History of Israel^e, pp. 314 and 315.

God and to help their fellowmen. The Jews in this period were divided between the Hellenists and the Orthodox, but as yet they were not in direct opposition to each other as parties, for the stage in which definitely formed parties arise is always preceded by one in which a following of the diverse views is gradually accumulated. The period occupying the attention of this investigation was the final stage of accumulation.

The Chasidim. "Among the orthodox there was a right wing, the members of which called themselves the Chasidim, the 'pious' or 'godly' ones."³² The same author in another work,³³ describes them as being animated by a strong antipathy towards everything that even savored of Hellenism; as legalists in the strictest sense, and particularists. He further states that it should be realized that while both the Maccabees and the Chasidim were champions of the Law, and enemies of the Hellenistic Jews, they were in so sense to be identified, for the Maccabees were primarily patriots, and the Chasidim were legalists and it was of no great concern to them whether the nation was independent or a subject-nation, so long as the Law was not affected.

Ewald³⁴ and Riggs³⁵ place the origin of this party in

³² Oesterley, History of Israel, p. 315.

³³ Oesterley, Books of the Apocrypha, p. 125.

³⁴ Ewald, History of Israel, pp. 300 and 301.

³⁵ Riggs, History of the Jewish People, p. 27.

the times of the violent persecutions of Antiochus Epiphanes. Evidently it had gained power and numbers rapidly, for when Mattathias led the revolt he was soon joined by a group of them, after others of the party had suffered slaughter rather than defend themselves on the Sabbath. The records report that Mattathias was joined by "a company of Hasidaeans (Chasidim), mighty men of Israel, every one that offered himself willingly for the law."³⁶ Immediately after this Mattathias increased his activities and made the revolt aggressive instead of passive. Charles says of this alliance:

So long as the Maccabaeian family fought simply for the restoration of the Theocracy, they commanded the entire allegiance of the Chasidim, but the moment that Jonathan assumed the high-priestly office, they gradually withdrew their support and abandoned the arena of public life.³⁷

Box³⁸ agrees with this appraisal of the Chasidim, and quotes Dr. Edwyn Bevan as saying that perhaps that attitude explains why the general conscience of Judaism allowed the memory of Judas and his brethren to fade, and refrained from putting any book of the Maccabees in the sacred canon.

The great religious contribution of this party was not only its faith and confidence in the Law, and the

³⁶ I Maccabees 2:42.

³⁷ Charles, Rel. Dev. Between O. & N. T's., p. 118.

³⁸ Box, Judaism in the Greek Period, p. 38.

courage to die for its convictions, but also its later influence. Oesterley maintains that "the tenets and ideals of the Chasidim lived on in the best elements of what became the Pharisaic party,"³⁹ and that there is reason to believe that a section of the party developed into the Essene movement, which will now be examined.

The Essenes. Ewald⁴⁰ feels that a more correct spelling of this name, according to its primitive meaning, would be Essees. However, all scholars agree that the name for this party was another term for Pious, and that the members of the group chose to retain this particular rendering of it of their own free choice.

Josephus⁴¹ gives a detailed description of the Essenes, the main characteristics of whom were: semi-monasticism, communism, pacifism, and intense religious devotion. Their main occupation was agriculture, although some of them lived in cities. They were, for the most part, celibates, and women, as a rule, were not admitted to membership. They adopted the children of other people and sought to train them in the strictest manner possible. Each initiate underwent several years of stringent probation before being received into full membership. Their number, accord-

³⁹ Oesterley, History of Israel, p. 317.

⁴⁰ Ewald, History of Israel, p. 370.

⁴¹ Josephus, Antiquities, XVIII, 1:5; Wars II, 8:2-13.

ing to Josephus, was about four thousand, and their chief doctrines and beliefs were: the immortality of the soul; the divine sovereignty of God; strict observance of the Law; and a belief in angels. Concerning Josephus' statement that they prayed to the sun as though beseeching it to rise, Oesterley⁴² maintains that there is great difficulty in believing that they were sun-worshippers.

The contribution of the Essenes to the religious development of the period was two-fold: "their simple, orderly, devout life gave to the Jews some conception of the meaning of brotherhood within the limits of the nation itself;"⁴³ and their conception of immortality was a great advance over previous conceptions, and a basis for many future beliefs concerning it. The following passage from Josephus, setting forth these views, is startling as to the modernity of some of its ideas:

For their doctrine is this:--That bodies are corruptible, and that the matter they are made of is not permanent; but that the souls are immortal, and continue for ever; and that they come out of the most subtile air, and are united to their bodies as in prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a

⁴² Oesterley, History of Israel, p. 327.

⁴³ Riggs, History of the Jewish People, p. 114.

region that is neither oppressed with storms of rain or snow, nor with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments.⁴⁴

The Sadducees. The name of this party was derived from the personal name of Zadok, who was the high-priest in the time of David.⁴⁵ The party was usually set in opposition to the Pharisees, or in this period, to the Chasidim. Their differences with the Pharisees were over the written and oral law (which is considered more fully later); fate and Providence; the Messiah; and immortality, or the resurrection of the body.⁴⁶ Riggs⁴⁷ describes the party as the aristocrats who put political interests first. It was the controlling group of the affairs of state, and they believed that "God helps those who help themselves." The Pharisees' attitude was, "let God help." The Pharisees believed that the Messiah was coming through the line of David; the Sadducees, through the line of Aaron. Box⁴⁸ calls them the "priestly party." They stood unequivocally for the written law or Torah, as over against the Pharisees who put the oral law on an equality with the written law.

44 Josephus, Wars, II, 8:11.

45 Oesterley, Books of the Apocrypha, p. 157.

46 Ibid., p. 158.

47 Riggs, History of the Jewish People, pp. 109-111.

48 Box, Judaism in the Greek Period, pp. 50-53.

This scholar asserts that the "conflict between the Sadducees and the Pharisees was the most important factor in the development of Judaism."⁴⁹

Scribes. This party had its rise in the pre-Maccabaeen period and maintained its position until New Testament times as interpreters and teachers of the law. It was very closely associated with the Pharisaic party who tried to practice all the interpretations given them by the scribes.⁵⁰ They took their place in the development of this period only as the Chasidim were influenced by them, and as the Sadducees strove against them.

III. IDEAS

One of the greatest theological contributions of the Maccabaeen period was the development of doctrinal ideas. It is impossible for the Bible student to keep from being aware of the very great differences in Old and New Testament thought. How can two books that are bound in one volume contain such widely diverse and, often, opposing views and opinions? The answer is found, in many cases, in the "ideas" of this period. Therefore, it is imperative for the New Testament scholar to have a knowledge of this period that he might better understand some

⁴⁹ Box, Judaism in the Greek Period, p. 53.

⁵⁰ Oesterley & Box, Literature of Rabbinical and Medieval Judaism, p. 90.

This relationship is the "positive" between the two
and the "negative" between the two. The "positive" is the
development of the "positive".

History. The party has its place in the pre-
historical period and maintained its position until the
present time as indicated by the history of the law.
It was very slightly connected with the historical party
and it is possible all the information given them
by the party. So they took their place in the development
of this period only as the Christian party influenced by
them, and as the Christian party against them.

III. Issues

One of the greatest theological questions of
the modern period was the development of the
law. It is possible for the Bible to be
from being one of the very great questions of the
and the religious history. Now we have to ask the
question in our minds, and what is the answer?
The answer is found in the history of the
law. In the "history" of this period, the
history of the law for the New Testament period is
found in this period, but the history of the law is

49. Now, the law is the law. p. 20.

50. Constitutional & now, the law is the law. p. 20.

of the important teachings of Jesus. A discussion of several of the most outstanding of these "ideas" follow.

Individualism. Throughout the Old Testament, except in a few rare cases, salvation is thought of in terms of the nation. Individual destinies were always involved in the future of the nation. From the days of the Abrahamic Covenant⁵¹ through to the days of the new Covenant⁵² with Jeremiah it was the same. Jesus' attitude was altogether different--God could raise up children from the stones--it was "whosoever will," and if any man heard His voice--with Him it was the individual. How did this change in attitude develop? What brought it about?

⁵³Oesterley believes that the source for individualism was found in Jewish Hellenism; that the emphasis which the Greeks put on the individual caused the Jews to feel the error of their old conceptions, and to develop new ideas on the subject. He maintains that this influence is reflected in some of the literature of this period and cites I Enoch especially where it speaks of the "plant of righteousness;"⁵⁴ and quotes the same book (104:1): "I swear to you that in heaven the angels remember you for good before the

⁵¹ Genesis 15:18.

⁵² Jeremiah 31:33,34.

⁵³ Oesterley, Books of the Apocrypha, p. 102.

⁵⁴ I Enoch 10:16.

glory of the Great One; and your names are written before the Great One." In another book of this period, II Esdras, there is a rather remarkable example of individual responsibility.

And I answered and said, If I have found favour in thy sight, shew further unto me thy servant whether in the day of judgement the just will be able to intercede for the ungodly or to intreat the Most High for them, whether fathers for children, or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or friends for them that are most dear. And he answered me, and said, Since thou hast found favour in my sight, I will shew thee this also: The day of judgement is a day of decision, and displayeth unto all the seal of truth; even as now a father sendeth not his son, or a son his father, or a master his slave, or a friend him that is most dear, that in his stead he may be sick, or sleep, or eat, or be healed; so never shall any one pray for another in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.⁵⁵

Universalism. One of the strongest feelings of the Jewish people down through the centuries has been that they, above all others, were God's Chosen People. Only on very rare occasions did some prophet transcend this idea and preach that God was interested in other nations. (The writers of the last half of Isaiah and the book of Jonah expressed this larger view.) It was not until the New Testament Church was well under way that people realized that it was not just another phase of Judaism, and this

⁵⁵ II Esdras 7:102-105.

dawning consciousness almost wrecked the young Church.

Where did the liberal leaders get their enlarged vision?

One of the "ideas" of the Maccabaeen period was that of making Judaism a world religion that would be embraced by all the Gentiles.⁵⁶ While this was not putting all nations on a common plane, it was making an advance in thinking over the old ideas of particularism that had been tenaciously held to for so many centuries. Not all of the literature of this period extended this view--for some clung to the old particularism of the past--yet, as one scholar maintains, "the particularistic attitude is not the normal or usual one; for more frequent are those passages which express a wider universalistic view."⁵⁷ This development over the older view is seen in the following passages:

All the children of men shall become righteous,
and all the nations shall offer adoration and
shall praise Me, and all shall worship Me.⁵⁸

He shall be a Light to the Gentiles.⁵⁹

My children, be ye pure, as the heaven is purer
than the earth; and ye who are the lights of
Israel, shall be as the sun and the moon. What
will the Gentiles do if ye be darkened through
transgression?

Yea, curses will come upon your race, and the
light which is given through the Law to lighten
you and every man, ye shall desire to destroy,
and teach your commandments contrary to the

⁵⁶ Oesterley, Books of the Apocrypha, p. 104.

⁵⁷ Ibid., p. 103.

⁵⁸ I Enoch 10:21.

⁵⁹ Ibid., 48:4.

ordinances of God.⁶⁰

According to the missionary program of that period, the Jewish Church was to be made up of all who were truly religious, no matter what his nationality was. This thought occupied a prominent place in the program of the Apocalyp-
tists and resulted in a great advance in the conception of God being interested in all humanity.⁶¹

The Messianic Hope. Ewald reports that "in the slow course of these centuries the Messianic hope penetrates once more without resistance through all their feelings . . . without this outlook and expectation there is no pure satisfaction or tranquillity."⁶² Charles's⁶³ opinion on this "idea" that the subject is immense is true and consequently, could be only given brief treatment here. An entire thesis could be written on the subject of this single section. The contribution of this era to the idea of the Messianic hope is shown by passages from the three kinds of literature of the period,--Canon, Apocrypha, and Apocalyp-
tic. This expectation is clearly attested by the 110th Psalm.⁶⁴ Many eminent scholars agree that this is a Macca-

⁶⁰ Testament of the XII Patriarchs, Levi 14:3,4.

⁶¹ Oesterley, Books of the Apocrypha, p. 105.

⁶² Ewald, History of Israel, v.5, p. 361.

⁶³ Charles, Rel. Dev. Between O. and N.T's., p. 64.

⁶⁴ Ibid., p. 78.

baean Psalm and was addressed to Simon after he had been made "ruler and high priest." In Psalm 110:4 it is written: "The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek."

One is struck by the fact that the Davidic Messiah is nearly altogether missing from the thought of this period, and His descent is no longer traced to Judah but to Levi.⁶⁵

Of course it was due to the fact that the great Maccabaeen family came from Levi, and around this family all the hopes of the nation were centered: A Messianic hymn of blessedness describing Simon's reign is found in I Maccabees 14:

8-13:

And they tilled their land in peace, and the land gave her increase, and the trees of the plains their fruit. The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and furnished them with all manner of munition, until the name of his glory was named unto the end of the earth. He made peace in the land, and Israel rejoiced with great joy: and they sat each man under his vine and his fig tree, and there was none to make them afraid.

In the Apocalyptic literature the earliest unquestioned reference to the Messiah is found in the Book of Enoch, chapters 88-90. It gives us simply the association of His name with the great changes which God

⁶⁵ Charles, Rel. Dev. Between O. and N.T.'s., p. 80.

Himself was going to bring about.⁶⁶ It was not until after the section of the Maccabaeen period which is here dealt with that the "Parables" of I Enoch were written which gave the qualifications of the Messiah: wisdom, judgment, and pre-existence.

That great scholar, George Adam Smith, has fittingly summed up the results of this "idea," in the following statement:

And though she (Israel) felt the land slipping from under her, and consoled herself, as her hold on this world became less sure, with an extraordinary development of apocalypse--visions of another world which are too evidently the refuges of her despair in this--she kept alive the divinest elements in her religion, the gifts of a tender conscience, and of the hope of a new redemption under the promised Messiah.⁶⁷

Immortality. Two doctrines come into consideration here: the doctrine of the immortality of the spirit, and the doctrine of the resurrection of the body. The advance in thinking on the former doctrine came as a result of the loftier conceptions of God given by some of the later Psalms and by Job, Isaiah 26, Daniel, and Jeremiah. With the conception of a just and righteous God there must be a future blessed life for the righteous. The thought that the spirit would survive shows much progress over the

⁶⁶ Riggs, Hist. of the Jewish People, p. 228.

⁶⁷ Smith, Historical Geo. of the Holy Land, p. 35.

himself was going to bring about. It was not until after
the position of the American people which is now being
with that the "paradox" of I know were written which
gave the intelligibility of the thought: wisdom, judgment,
and pre-existence.
That great scholar, George Adam Smith, has fittingly
summed up the results of this "idea," in the following
statement:

And though she (I know) felt the lack of being from
under her, and wanted herself, as now held in this world
because I am now, with an extraordinary development
of spiritual-vision of another world which was too
evidently the vision of her being in this world
also the divine element in her religion, the life
of a better existence, and of the hope of a new re-
generation under the present condition.

Intelligibility. Two distinct ways into consideration
now: the doctrine of the immortality of the spirit, and
the doctrine of the resurrection of the body. The advance
in thinking to the latter doctrine was as a result of the
later conceptions of God given by some of the later
Prophets and by Job, Isaiah 55, Isaiah 63, Isaiah 66, and Isaiah 67.
the conception of a just and righteous God there came to
these blessed life for the righteous. The thought that
the spirit would survive when progress over the

66 Isaiah, King of the Jewish People, p. 238.
67 Isaiah, Historical God, of the Holy Land, p. 38.

Old Testament views, and is clearly illustrated by this passage:

That all goodness and joy and glory are prepared
for them,
And written down for the spirits of those who have
died in righteousness,
And what manifold good shall be given to you in
recompense for your labors,
And that your lot is abundantly beyond the lot of
the living.
The spirits of you who have died in righteousness
shall live and rejoice,
And their spirits shall not perish, nor their
memorial from before the face of the Great One,
Unto all the generations of the world.⁶⁸

Concerning the resurrection of the body: this doctrine was inseparably connected with the hope of a Messianic kingdom.⁶⁹ Since conceptions varied regarding this kingdom it necessarily follows that there were also variations in views of the resurrection. During the earlier part of the Maccabaeon period the feeling was strong that the Messiah (probably one of the Maccabees) would usher in an eternal kingdom on earth. The logical conception that followed such views was that of a bodily resurrection. Later, when this Kingdom was thought of as being established in the heavens, the more spiritual conception evolved and became dominant.

⁶⁸ I Enoch 103:3,4.

⁶⁹ Oesterley, Books of the Apocrypha, p. 109.

The impressive fact about the development of this doctrine of immortality was that it clearly revealed a growth in faith. These other "ideas" were of a nature that could be seen working tangibly and were demonstratable. The doctrine of immortality was different--it had to be a product of faith in a good God, even as it is still true today. To see the development of such a conception in the Maccabaeian period is but another testimony to the importance of that period.

Forgiveness. One of the most striking differences between Old and New Testament thought is seen in the idea and conception of forgiveness. It is only on rare occasions that one finds a noble, ethical expression of it among the finest of the Old Testament writers, (notwithstanding the contention of Klausner⁷⁰ and other Jewish scholars who maintain that Jesus transcended none of the Old Testament teachings on this subject.) The selected readings from the Old Testament, especially the Psalms, cannot be read very long without the reader noting concepts of God being expressed that are positively antithetical to the spirit and teaching of the New Testament. Jesus verifies the truth of this conception in Matthew 5:43, when He says, "Ye have heard that it was said, Thou shalt love thy

⁷⁰ Klausner, Jesus of Nazareth.

neighbor, and hate thine enemy." But He continues by an expression of the New Testament conception: "But I say unto you, Love your enemies, and pray for them that persecute you..." Did the intertestamental period make any contribution toward this development?

One of the outstanding scholars of this period, R. H. Charles,⁷¹ maintains that a study of the literature between Testaments shows a steady development in every department of religious thought, and gives new light on the doctrine of forgiveness. A passage from Sirach 28:6,7 shows an advance on Old Testament doctrine:

Forgive thy neighbor the injury done unto thee,
And then when thou prayest, thy sins will be
forgiven. . .
Remember thy last end and cease from enmity,
. . . And be not wroth with thy neighbor.

In another book of the second century B. C. is found a remarkable advance in teaching on this doctrine--in fact, it almost reaches the New Testament conception. These passages which follow are not isolated ones, but typical of the whole trend of the book on the subject of forgiveness.

Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. But if he deny it, do not get into a passion with

⁷¹ Charles, Rel. Dev. Between the O. and N.T's., p. 147.

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expression of the New Testament conception: "But I say
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any contribution toward this development?
One of the outstanding scholars of this period,
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between Testaments shows a steady development in every
department of religious thought, and gives the light on
the nature of forgiveness. A passage from Matthew 5:44
shows an advance on Old Testament doctrine:

Forgive thy neighbor the injury done unto thee,
and when thou shalt pray, thy sins will be
forgiven.
Remember thy last and first sins from sinning,
and do not speak with thy neighbor.

In another book of the same century H. N. Charles
a remarkable advance in teaching on this doctrine--in fact,
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passages which follow are not isolated ones, but typical
of the whole trend of the book on the subject of forgiveness.

Love ye one another from the heart; and if a man
sin against thee, cast forth the log of thine eye and
speak peaceably to him, and in thy soul hold not
guilt; and if he confess and repent, forgive him.
But if he deny it, do not get into a passion with

⁷¹ Charles, H. N. Between the O. and N. T.
p. 147.

him, lest catching the poison from thee he take to swearing, and so thou sin doubly. And though he deny it and yet have a sense of shame when reprov'd, give over reproving him. For he who denieth may repent so as not again to wrong thee: yea, he may also honour and be at peace with thee. But if he be shameless and persist in his wrongdoing, even so forgive him from the heart, and leave to God the avenging.⁷²

Charles⁷³ offers food for thought and an interesting observation in the fact that Galilee was the home of the Testament of the XII Patriarchs, and that it was not from Judaea, the stronghold of Pharisaic legalism, but from Galilee, the home of the mystic and seer, that Christ and eleven of his apostles received their origin and religious culture. He feels that Jesus was probably well acquainted with the literature of the preceding period, and that it greatly contributed to and influenced His teaching.

In conclusion, it must be said that from this study of the Maccabaeon Period (198-135 B. C.), it is apparent that its contribution and influence is of utmost importance to the Bible scholar. It offers some of the highest development of the Old Testament, and, also, a basis for a more intelligent understanding and appreciation of the

⁷² Testament of the XII Patriarchs, Gad 6:3-7.

⁷³ Charles, Religious Development Between the Old and New Testaments, pp. 157 and 158.

him, least wanting the poison from once he takes to
 sweltering, and no time his body. And though he
 deny it and yet have a sense of shame when reproved,
 give over reproving him. For he who earnestly
 repent as he not fails to prove these: yes, he may
 also know and be at peace with them. But if he be
 stubborn and against in his wrongdoing, even so
 forgive him from the heart, and leave to God the
 avenging.

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 observation in the fact that Galilee was the home of the
 Testament of the XII Apostles, and that it was not from
 Jesus, the apostle of the apostles, but from
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 more intelligent understanding and appreciation of the

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- 75 Testament of the XII Apostles, pp. 6:5-7.
 - 76 Charles, Religious Development Between the
 - Old and New Testaments, pp. 187 and 188.

New Testament. Indeed, after a careful examination of this period, the opinion of Charles⁷⁴ has been accepted (in this thesis) --that the two centuries preceding the Christian era, instead of being centuries of stagnation and darkness, were two of the most fruitful centuries in the religious life and thought of Israel!

The history of this period can be said to be a kind of violent struggle and revolt. Antiochus Epiphanes, king of Syria, set with strong opposition in his appointment of a High-priest for Israel. Urged, he sought to hellenize the little nation and received valuable aid and encouragement from a Jewish faction which was heartily in favor of Greek culture. The Temple and Altar were desecrated and the people all over the nation were forced to sacrifice to the Greek gods. Mattathias, an aged priest at Modin, began a violent revolt which was carried on by his five sons. Three of them especially led the nation in a victorious struggle for freedom. Under Judas the Temple was repaired and worship restored, thus winning back religious freedom. He was a

⁷⁴ Charles, Religious Development between the Old and New Testaments, p. 115.

New Testament. Indeed, after a careful examination of this period, the opinion of Thayer¹ has been adopted in this treatise—that the two versions regarding the Christian era, instead of being separated by a vast interval, were two of the most faithful copies in the religious life and thought of Israel.

¹ Thayer, Religious Development between the Old and New Testaments, p. 115.

CHAPTER V

COMPREHENSIVE DIGEST OF THESIS

The purpose of this thesis was to show what really took place during the years 198-135 B. C., a portion of the so-called period of obscurity and gloom. The method used was that of an investigation of the history, the literature, and the religious and theological development of this period, using original sources whenever possible, and the best of the primary and secondary sources.

The history of this period was found to be a time of violent struggle and revolt. Antiochus Epiphanes, king of Syria, met with strong opposition in his appointment of a High-priest for Israel. Enraged, he sought to Hellenize the little nation and received valuable aid and encouragement from a Jewish faction which was heartily in favor of Greek culture. The Temple and Altar were desecrated and the people all over the nation were forced to sacrifice to the Greek gods. Mattathias, an aged priest at Modein, began a violent revolt which was carried on by his five sons. Three of them especially led the nation in a victorious struggle for freedom. Under Judas the Temple was repaired and worship restored, thus winning back religious freedom. He was a great military leader and defeated a number of much larger Syrian armies. He finally fell in battle and was followed by his brother, Jonathan, a crafty and diplomatic leader

who achieved political freedom for Israel through clever alliances with rival kings who were fighting for the throne of Syria. One of the aspirants appointed Jonathan to the office of High-priest, even though he had no real right to make the appointment, and notwithstanding it was contrary to Jewish law for a fighting man to fill this office. He was a successful military leader, but was taken by treachery by one of the claimants to the Syrian throne, and put to death. The last of the Maccabaeen brothers, Simon, led his people wisely and well until 135 B. C. He completed the work earlier begun by his brothers and made Israel wholly independent of the Syrian empire. During his reign the Maccabaeen family became the hereditary High-priestly family of the nation; the last Syrian stronghold in Judea, the Akra, was starved out; and the nation coined its own money which, in that day, was a mark of sovereignty. Thus one brave and courageous family in less than a century of time led Israel to religious and political freedom.

This period made a worthy contribution in the field of literature. Among the canonical books written at this time was Daniel -- produced in the time of Antiochus to encourage and strengthen the faithful Jews; and a number of Psalms -- the most certain of them being 44, 74, 79, and 83. Some scholars assign Zechariah 9-14, Isaiah 56-66, and the book of Esther to this period but there is too much dif-

ference to be certain of their dates. At least four of the fourteen Apocryphal books were written at this time: Ecclesiasticus, a group of essays covering the whole realm of life; The Song of the Three Holy Children, an addition to the book of Daniel; I Esdras, containing some of the same materials found in parts of Ezra, Nehemiah, and II Chronicles; and The Book of Judith, a historical fiction concerning a beautiful widow who slew a enemy-general and brought security and peace to her people. Of the Apocalyptic literature written during this period I Enoch, or the Ethiopic Book of Enoch is outstanding. It is a long composite book touching upon every subject that could have arisen in the school of prophets. It expresses the hopes and fears of the people of that day.

The religious and theological development of this period is one of the greatest of its developments. Of the important Jewish institutions existing then was the Law. It was zeal for the Law that carried the people through this time of devastating Hellenistic activity. The Temple figured prominently in this era, and the zeal for it was no less than it was for the Law. There was little change in the Synagogue during this time, but what change was lacking here was made up for in the institution of the High-priesthood. It was in the Maccabaeen period that the High-priestly family was changed from the family of Onias to that of the Maccabaeans, or Hasmonaeans. While some of the priests were very tolerant

towards Hellenism, others were just as fiercely set against it, as evidenced by Mattathias who led the revolt.

The dominant religious parties of the period were: the Chasidim, or "pious", who stood firmly against everything that savored of Hellenism, and were the legalists who a little later gave rise to the Pharisaic party; the Essenes, a semi-monastic group, noted for its ideals of service and brotherhood, and for its advanced ideas of immortality; and the Sadducees who accepted nothing but the written Law, or Torah, and differed with the Chasidim over oral law, fate and Providence, the Messiah, and the resurrection. They were the popular priestly party which had the control of the political affairs of the nation.

The theological development of the period manifested itself in its "ideas". Those showing a remarkable progress and growth over the Old Testament conceptions were individualism, universalism, the Messianic hope, immortality, and forgiveness. In the development of these "ideas" is found some of the heretofore undiscovered groundwork for some of the New Testament conceptions. Consequently, a thorough study and understanding of the inter-testamental period is very desirable, and profitable, for a more intelligent comprehension of the teachings of the Gospel and of Jesus!

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